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HISTORY (TW)



The Witch of Ender *raises* Samuel *at t*
Sight of whom Saul *is terrified.*

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THE HISTORY OF WITCHES, GHOSTS, AND HIGHLAND SEERS:

CONTAINING

Many wonderful well-atteſted RELATIONS OF SUPERNATURAL APPEARANCES,

Not Publiſhed before in any ſimilar Collection.

DESIGNED

For the Conviction of the UNBELIEVER, and the Amuſement of the CURIOUS.

Somnia, terrores Magicos, miracula, Sagas,
Nocturnos Lemures, portentaque, Theſſala rides?

Say, can you laugh indignant at the ſchemes
Of magick terrours, viſionary dreams,
Portentous wonders, witching imps of Hell,
The nightly goblin and enchanting ſpell?

BERWICK:

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THE

PREFACE.

IN this age of general debauchery, extravagance and diſſipation, profligate men are naturally led to oppoſe and diſbelieve the principles of the chriſtian religion; becauſe that religion oppoſes them, and prohibits their immoral practices. Such kind of men laugh at a future ſtate, at the ſtories of ſpirits and inviſible beings; and ſay they are the inventions of enthuſiaſm, and a crazy diſordered imagination. We would not be thought to aſſert that moſt of the accounts of apparitions are true; undoubtedly the ignorant and weak have been often impoſed upon in this particular by knaves and credulous ſimple perſons: At the ſame time we cannot help thinking that weak people, women and children are leſs blameable, for being fright-

ened with the various unaccountable ſtories of ghoſts, which they hear by the fire-ſide in a winter-night, than thoſe who think all reports of the appearance of ſpirits fabulous. Thoſe unbelievers contradict the evidence of all grave and credible hiſtorians, both ſacred and profane, antient and modern, and the confirmed opinions, and traditions of all nations. Were we even led to reject this univerſal teſtimony of the world, yet we cannot help crediting the relations of particular people, whoſe veracity in matters of fact is unqueſtionable. What arguments can we uſe worthy of our conſideration, againſt the numerous relations of ſpirits to be found in the works of antient hiſtorians, poets, and even of ſome of the philoſophers? Lucretius himſelf, though from his atheiſtical principles it belonged to him to inſiſt, that the ſoul died with the body, even believes the reality of apparitions; that men have often been ſeen after their deceaſe.

The modern infidel muſt be greatly ſtruck with the conceſſion of ſo determined an atheiſt. Matters of fact which Lucretius could not deny, though he had the impudence to attempt the ſubverſion of the reli-

gion of his country, bore him down in ſuch a manner, that he was compelled to account for the appearance of ghoſts very ſtupidly and unphiloſophically. He ſays, that the ſurfaces of all bodies are continually looſened, and peeling off from them, one after another: and that the thin caſes which incloſed one another whilſt they covered the body, like the ſkins of an onion, are ſeen ſometimes intire and perfect, whereby the figure and repreſentation of perſons dead, or abſent, is exhibited to our view.

Although too many perhaps would hardly believe the exiſtence of ſpirits, though one roſe from the dead to give them a proof thereof, yet as there are other wavering people, who have not arrived to this pitch of incredulity, to convince them of the reality of a future ſtate, which it behoves all men to believe who want to be happy now, and when time ſhall be no more; to thoſe perſons we now offer ſeveral well authenticated, and therefore credible accounts of apparitions: thoſe which are not ſupported by ſufficient witneſſes, we have omitted in this collection. Let the atheiſts, if there are any, the deiſts, free-thinkers, and infidel rakes read it and tremble.

As to the inſtances of the ſecond-ſight which we here give, they were communicated to a gentleman by perſons of approved veracity, who had no intereſt or views to ſerve by them, and who ſcorned to falſify. Let us add alſo, that the reality of the ſecond-ſight has been univerſally believed by all conditions of people in the weſtern iſles and the adjacent parts and highlands of Scotland, from the moſt remote early times down to the preſent.

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THE

HISTORY

OF

WITCHES, GHOSTS,

AND

HIGHLAND SEERS.

Infernal Gods, who rule the ſhades below,
Chaos and Phlegethon, ye realms of woe,
Grant what I have heard I may to light expoſe,
Secrets which earth, and night, and hell incloſe.

Account of the Devil of Maſcon in France.

STRANGE is the relation of the devil of Maſcon in France, as it is tranſlated by Dr. Peter du Moulin, at the requeſt of the honourable Robert Boyle, Eſq; who was fully ſatisfied of the certainty and reality thereof; that in the year 1612, one Monſieur Perreaud, a proteſtant miniſter, being from his own

houſe one night, his wife being in bed, and in her firſt ſleep, was awakened by the noiſe of her curtains, which were drawn violently, her maid lying in the ſame room, aroſe, and went to ſee what was the matter, but could diſcern nothing: the night following the maid lying with her miſtreſs, preſently after they were in bed, they felt ſomething that pulled off their blankets; hereupon the maid aroſe, intending to go into the kitchen, but found the chamber door bolted on the outſide, ſo that ſhe could not get out till ſhe had called a boy that lay near, to unbolt the door; coming into the kitchen, and lighting a candle, ſhe found the pewter and braſs thrown all about the room, which both that, and the night following, made a very great confuſed noiſe: Mr. Perreaud coming home, was told of all this, and before he would go to bed, he carefully ſearched every corner of the houſe, and ſet bolts and barricadoes to all the doors and windows, ſtopping every cat-hole in the doors, and left nothing that might cauſe ſuſpicion of impoſture, and ſo went to bed; ſcarce was he in his bed when he heard a great noiſe in the kitchen, as the rolling of a billet, thrown with great ſtrength, and alſo a knocking againſt a partition of wainſcot, and things thrown againſt the wainſcot; and muſic was made with a braſs cullender: Upon this Mr. Perreaud roſe, took his ſword, and went into the room where the noiſe was, but found nothing. Next morning Mr. Perreaud made it known to the elders of the church, and alſo to Mr. Francis Tornus, a royal notary, after which the notary and ſome others ſat up with him every night till midnight,

during that affliction. The firſt night they came, and ſeveral others, all was quiet, but September 20, about nine o'clock, in the preſence of them all, the devil began to whiſtle three or four tunes with a loud and ſhrill tone, and preſently ſpake (though ſomewhat hoarſe) which ſeemed to be about three or four ſteps from them; ſinging a little tune of five notes, which birds are taught to whiſtle, and after he often repeated this word, "Miniſter, Mi-"niſter;" then ſaid Mr. Perreaud, "Get thee "from me, Satan; the Lord rebuke thee;" but continuing to repeat the word Miniſter, Mr. Perreaud ſaid, "Yes indeed, I am a miniſter, a ſer-"vant of the living God, before whoſe majeſty "thou trembleſt;" the devil replied, "I ſay nothing "to the contrary;" Mr. Perreaud ſaid, "I have "no need of thy teſtimony;" yet did he continue to repeat the ſame, then he endeavoured to tranſform himſelf into an angel, ſaying over very loud the Lord's prayer, the creed, the morning and evening prayers, and the ten commandments; but he always clipt, and left out ſome part of them: he alſo ſung with a loud and audible voice the 81ſt pſalm, then he related many things concerning Mr. Perreaud's family, as that his father was poiſoned, naming the man that did it, and the reaſons why, and the place and manner of it; he further ſaid, "That very night he came from Pais deVaux, "and had paſſed through the village of Allencog-"ne, that at the door of Mr. Perreaud's eldeſt bro-"ther's houſe, he had ſeen him with Mr. du Pan, "miniſter of Thoiry, who were ready to go to ſup-"per together, and that they were neighbours,

" and dear friends, that he had ſaluted them, and " aſked them, whether they would command him " any ſervice to Mr. Perreaud, becauſe he was go- " ing to Maſcon; that they were very kind to him, " and deſired him to remember their love to Mr. " Perreaud, and invited him to drink with them." To this Mr. Perreaud replied, " Thou wicked fiend, " if they had known thee, they would not have " been ſo kind to thee." Mr. du Pau afterward told Mr. Perreaud that he remembered very well, that at that time, a man of a ſtrange ſhape came riding on a very lean horſe that hung down his head, and ſpoke to them to that purpoſe.

The devil told them alſo of another brother of Mr. Perreaud's, living in the vale of the Lake de Joux, who one day, when ſome of their kindred came to viſit him, to give them ſome divertiſement, carried them upon the lake upon a float of wood, and preſently a ſtorm aroſe, which overturned the float, and almoſt drowned them all, which ſtorm he affirmed to be of his own raiſing: he told them alſo, that the man and his wife, who had formerly lived in Mr. Perreaud's houſe being fallen out, the wife took her time, when her huſband was going down into his ſhop, and puſhed him with ſuch violence, that her huſband fell down the ſtairs ſtark dead, and that ſhe going down a back pair of ſtairs preſently called her ſervants, who finding their maſter, judged him to die of ſome ſudden diſeaſe: another time the devil told one that was preſent, of ſuch private and ſecret things, that the man affirmed never to have told to any one, and thereupon he judged that the devil knew his thoughts; then

he began to mock God, and all religion, and said *Gloria Patri*, but skipped over the second person, and made a foul, horrible, and detestable equivocation upon the third person of the blessed Trinity; he also desired them earnestly to send for Mr. Du Chaffin the popish priest of St. Stephen's parish, to whom he would confess himself, and to desire him that he would not fail to bring holy water along with him, "For that (said he) would send "me a packing presently;" and there being a fierce dog in the house, the devil said, "You wonder "that the dog barks not at me, when I make all "this noise, it is because I made the sign of the "cross upon his head."

Then he fell a scoffing and jeering, saying, "That he was one of those who scaled the walls "of Geneva, and that the ladder breaking, he fell "from the wall into the ditch, where he was like "to have been eaten up with the frogs," and then he imitated their croaking; he said also, "That fa-"ther Alexander, a Jesuit, stood at the foot of the "ladder, encouraging the Savoyards to go up bold-"ly, assuring them that they should take the city, "and thereby win paradise, and that when the "thirteen that were got upon the wall, and were "taken by them of Geneva, were led to the "gallows, the women of the city said to the hang-"man, Courage, Tabascu; thou shalt have some-"thing to drink." Then speaking of Pais du Vaux, he said, it was a country where they made goodly carbonadoes of witches, and at that he laughed very loud.

He jested much with one Michael Repay, and

told him, he ſhould go with him, and be a ſoldier under the Marquis of St. Martin's; "What (ſaid "Repay) ſhould I go to war with ſuch a coward "as thyſelf, who confeſſeſt that thou didſt fly at the "ſcalado of Geneva;" the devil anſwered, "And "do you think that I would go to be hanged with "my comrades; no, I was no ſuch fool;" at another time he told them in a mournful tone, that he had a mind to make his will, for he muſt needs go to Chambery, where he had a law-ſuit, and that he might die by the way, and therefore he bid the maid to go for Mr. Tornus the notary, and declared to him what legacies he would leave; and to one preſent, he ſaid, "He would bequeath five "hundred pound," but he anſwered, "I will have "none of thy money, thy money periſh with thee;" he named another to be his heir general, who alſo anſwered, "That he would not accept of the in-"heritance," whereupon the devil replied, "I will "free thee from it for ſixpence, and a piece of "bread." As he was once ſpeaking, a man who uſed to be preſent, ruſhed into the place, whence the voice ſeemed to come, and ſearched it ſtrictly, as many had done before him, but found nothing, except ſeveral odd things which he brought forth, and among them a ſmall bottle, at which the devil fell a laughing, and ſaid to him, "I was told "long ſince that thou waſt a fool, and I ſee now "thou art one indeed, to believe that I am in the "bottle; I ſhould be a fool myſelf to get into it, "for ſo I might be catched by ſtopping the bottle "with one's finger;" he was once very angry, becauſe Mr. Perreaud ſaid to him, "Go, thou curſ-

" ed, into everlaſting fire, prepared for the devil " and his angels," whereupon he replied, " Thou " lieſt, I am not curſed, I hope yet for ſalvation, " by the death and paſſion of Jeſus Chriſt."

He threatened Mr. Perreaud, what he would do to him, as that when he was in bed, he would pluck off the blankets, and pull him out of the bed by the feet; Mr. Perreaud anſwered, " I will lay " me down, and ſleep, for the Lord maketh me to " dwell in ſafety, thou canſt have no power over " me, but what is given thee from above;" whereupon he ſaid, " It is well for thee, it is well for " thee." The devil at laſt confeſſed, " That he " could not prevail againſt them, becauſe they did " too much call upon the name of God," and indeed it was obſerved that as often as they kneeled down to prayer, the devil left talking, and often ſaid, " While you are at your prayers, I will go " take a turn in the ſtreet;" but no ſooner was prayer ended, but he uſed to begin as before, urging them to talk with him, which courſe he continued till the 25th of November, at which time he ſpake theſe his laſt words, " Alas, alas, I ſhall " ſpeak no more:" after which he was never heard to utter any word.

Mr. Perreaud told Mr. Du Moulin, that a grave divine once coming to his houſe, and hearing the devil ſpeak profanely, rebuked him ſharply for it; whereupon the devil anſwered, " Miniſter, you are " very holy and zealous in this company, you were " not ſo, when you were ſinging ſuch a bau- " dy ſong, in ſuch a tavern;" and then the devil ſung the ſame ſong before them all: The divine

ſaid, "It is true, Satan, I have been licentious in "my younger years, but God of his mercy hath "given me repentance and pardon for it, but "for thy part thou art hardened in ſin, and ſhalt "never have repentance and pardon." He ſpake alſo of thoſe that profeſſed the reformed religion in France, ſaying, "O poor Hugonots, you ſhall have "much to ſuffer within a few years, O what miſ-"chief is intended againſt you."

An officer, who was a papiſt, belonging to a court of juſtice, came out of curioſity to Mr. Perreaud's houſe, and hearing that the devil foretold future things, and ſome ſecrets, he would needs queſtion him about many matters, but Mr. Perreaud deſired him to forbear, repreſenting to him both the ſin and danger of it: the lawyer rejected his counſel with ſcorn, bidding him teach his own flock, and let him have the government of himſelf, and ſo proceeded to propound ſeveral queſtions to the devil, as about abſent friends, private buſineſs, news and ſtate-affairs, unto all which the devil anſwered him, and then added, "Now, Sir, I have told you all that "you have demanded of me, I muſt tell you next "what you demanded not, that at this very time "you are propounding theſe queſtions to the devil, "ſuch a man (whom he named) is doing your bu-"ſineſs with your wife;" and then he further diſcovered many ſecret and foul practices of the lawyer, which ſhewed his diſhoneſty: neither was this all; for in concluſion the devil told him, "Now, "Sir, let me correct you for being ſo bold as to "queſtion with the devil, you ſhould have taken "the miniſter's ſafe counſel." Then, upon a ſud-

den, the whole company saw the lawyer drawn by the arm into the midst of the room, where the devil whirled him about, and gave him many turns with great swiftness, touching the ground only with his toe, and then threw him down upon the floor with great violence, and being taken up, and carried to his house, he lay sick and distracted a long time after.

It seems at this time Satan was let loose in France, for about the same time the devil appeared at Lyons in the shape of a fine gentlewoman, to the lieutenant of the knight of the watch, called La Jacquire, and to two others of his companions, which three had carnal knowledge of her, and thereby came to a most tragical and fearful end. At the same time a person of quality at Paris, had cohabitation with the devil in the shape of a beautiful lady, who being visited by some justices and physicians, was found to be the body of a woman hanged some days before; and at this time the prisons in Mascon were filled with a great number of men and women, young and old, all indicted of witchcraft, who appealed to the parliament at Paris: and as they went thither under a guard, a coach met them, and in it one like a judge, who asked the captain what prisoners he conducted; the captain having satisfied him, he called one of them by name, saying, "How now! art thou one of them "too? fear nothing; for neither thou nor any of "thy company shall suffer;" and these words proved true; for soon after they were all released.

Likewise about the same time a girl at Mascon, of about thirteen years old, who was daughter to

one of the chief citizens, lying with the maid, perceived that she absented herself many times in the night, and therefore asked her whence she came? The maid answered, "That she came from a place "where there was good company, gallant dancing, "and all kind of sport and merriment:" The girl desired the maid to bring her also to that place, and accordingly she anointed her, and made her do the ordinary ceremonies prescribed by the devil to witches; after which the girl was carried up into the air; but seeing herself above the convent of the Capuchin friars, she called upon God for help, who caused the devil to lay her down in the friars garden about midnight: the Capuchins hearing her lamenting voice went to her, to whom she related these passages, whereupon two of them secretly conducted her to her father's house. At the same time also the devil haunted the house of a woman-baker in Mascon, in the shape of a man with a red cap on his head, and would often look out of the window by moon-light, and was seen by many. Also the devil kept a great stir in St. Stephen's church in Mascon, overturning divers graves, which many resorted to see. He did the like also in the church of St. Alban, at the same time: and in a widow's house not far from Mascon, he did much hurt for three months together, letting out wine in the cellar, and beating several persons outragiously: and among others a lock-smith, who coming drunk into the house, gave many ill and threatning words to the devil, who presently took one of the andirons, and therewith grievously beat him, till in great haste he run out of the house.

The ten or twelve laſt days the devil threw ſtones about Mr. Perreaud's houſe continually, from morning to evening, and in great quantity, ſome of them of two or three pounds weight: one of thoſe laſt days Mr. Tornus went to Mr. Perreaud's houſe, to know whether the devil was there ſtill; and whiſtling tunes, the devil ſtill anſwered him in the ſame; then the devil threw a ſtone at him, which falling at his feet, he took up, marked it with a coal, and threw it into the back-ſide of the houſe, and preſently the devil threw it at him again; when he took it up, he found it very hot, whereupon he ſaid, "That he believed it had been in hell ſince he "handled it firſt." The 22d of December the devil went quite away; and the next day a great viper was ſeen going out of Mr. Perreaud's houſe; which being diſcovered by ſome nailors that lived by, they ſeized it with long pincers, and carried it all over the town, ſaying, "Here is the devil that "came out of the miniſter's houſe," and then left it with one Mr. Clark, an apothecary, and was found to be a true and natural viper: a ſerpent rarely ſeen in thoſe countries. All the while the devil haunted Mr. Perreaud's houſe, God ſuffered him not to do the leaſt hurt either to their perſons or goods.

This is a brief account of ſome particulars, the narrative whereof was drawn up more at large by Mr. Perreaud himſelf, a reverend and religious divine, and is atteſted by ſo many, and thoſe ſuch credible witneſſes, as the truth of it cannot be rationally queſtioned by any.

The inviſible Drummer.

MR. John Mompeſſon, of Tedworth, in the county of Wilts, about the middle of March, 1661, being at a neighbouring town, called Ludgerſhall, on hearing a drum beat there, he enquired of the bailiff of the town, at whoſe houſe he then was, what it meant. The bailiff told him, that they had for ſome days been troubled with an idle drummer, who demanded money of the conſtable, by virtue of a pretended paſs, which he believed was a counterfeit one. Upon which Mr. Mompeſſon ſent for the fellow, and aſked him by what authority he went up and down the country with his drum? The drummer anſwered, he had good authority, and produced his paſs, with a warrant under the hands of Sir William Cawley, and Colonel Ayliff, of Gretenham. Mr. Mompeſſon knowing theſe gentlemen's hands, diſcovered that the paſs and warrant were counterfeited, and thereupon commanding the vagrant to put off his drum, charged the conſtable to carry him before the next juſtice of the peace, to be farther examined, and puniſhed. The fellow then confeſſed the cheat, and begged earneſtly to have his drum. Mr. Mompeſſon told him, that if he underſtood from Colonel Ayliff, whoſe drummer he had declared himſelf, that he was an honeſt man, he ſhould have it again; but in the mean time he would ſecure it; and he accordingly left the drum with the bailiff,

and the drummer in the hands of the conſtable, who, it ſeems, was prevailed on to let him go.

About the middle of April following, when Mr. Mompeſſon was preparing for a journey to London, the bailiff ſent the drum to his houſe. On his return from London, his wife told him, that during his abſence, they had been much affrighted in the night by thieves, and that the houſe had like to have been broken up: And he had not been at home above three nights, when the ſame noiſe was heard that had before ſo greatly alarmed the family: It was a very great knocking at the door, and on the outſide of his houſe. Upon which he got up, and with a brace of loaded piſtols, opened the door, at which the knocking ſeemed the moſt violent; but the noiſe ſuddenly removed to another door, which he opened alſo, and went round the houſe, but could diſcover nothing; only he ſtill heard a ſtrange noiſe and hollow ſound. When he was in bed, the noiſe was a thumping and drumming on the top of the houſe, which continued a good ſpace, and then went off into the air.

After this the noiſe of thumping and drumming was very frequent, uſually five nights together, and then it would ceaſe for three. It conſtantly came as they were going to ſleep, whether early or late. After a month's diſturbance on the outſide of the houſe, which was principally of boards, it came into the room where the drum lay four or five nights in a week, within half an hour after they were in bed, and continued almoſt two hours. The ſignal of its approach was a hurling in the air over the houſe; and at its departure, the beating of a

drum was heard like that uſed at the breaking up guard. It continued to viſit this room for the ſpace of two months, which time Mr. Mompeſſon himſelf lay there, in order to obſerve it: In the fore-part of the night it uſed to be very troubleſome, but after two hours would be quiet.

Mrs. Mompeſſon being brought to bed, there was but little noiſe for the night ſhe was in travail nor any for three weeks after till ſhe had recovered ſtrength: But after this civil ceſſation, it returned in a more violent manner than ever, and, for the firſt time followed the youngeſt children, beating their bedſteads with ſuch violence, that all preſent expected they would fall in pieces. In laying hands on them no blows could be felt, but it was very perceptible that they ſhook exceedingly. For an hour together the drum would beat Round-heads and Cuckolds, the Tat-too, and ſeveral other points of war. After this a ſcratching would be heard under the children's bed, as if by ſomething that had iron talons. It would lift the children up in their beds, follow them from one room to another, and for a while haunted no parts of the houſe but where they were preſent.

There was a cock-loft in the houſe which had not been obſerved to be troubled, thither they removed the children, putting them to bed while it was fair day; but they were no ſooner in bed than the Inviſible Drummer haunted them as before.

On the fifth of November the noiſe was remarkably loud; and a ſervant obſerving two boards in the children's room removed, he bid the inviſible

give him one of them; upon which the board came (nothing moving it that he saw) within a yard of him. The man said, "Pray let me have it in my "hand," and it was accordingly shoved quite home to him, and so up and down to and fro, at least twenty times together, till Mr. Mompesson forbid his servant such familiarities. This was in the day time, and seen by a whole room full of people; and on its departure it left a very sulphurous smell behind it, which was very offensive.

At night the minister and Mr. Cragg, and divers of the neighbours, came to the house on a visit. The minister went to prayers with them, kneeling at the children's bed-side, where it was then very troublesome and loud. During the prayers it withdrew into the cock-loft, but returned as soon as they were over, and then, in sight of the company, the chairs walked about the room of themselves, as did also every piece of furniture that was loose, and the children's shoes were hurled backwards and forwards over their heads; at the same time a bed staff was thrown at the minister, which struck him on the leg, but in so favourable a manner, that a lock of wool could not fall more gently, and it was observed that it stopped just where it lighted, without rolling or moving from the place.

Mr. Mompesson perceiving that it so much pestered the little children, he lodged them out at a neighbour's house, taking his eldest daughter, who was about ten years of age, to his own chamber, which the spirit had not visited for a month. As soon as the child was in bed the disturbance began

there again, and continued three weeks drumming and making other noiſes; and it was obſerved that it would exactly anſwer to drumming any thing that was beaten or called for. After this, the houſe where the children lodged out happening to be full of viſitors, they were brought home, and no diſturbance having been in the parlour, they were lodged there; but their perſecutor ſoon found them out, and contented itſelf with plucking them by the hair and night cloaths, without making any diſturbance.

It was obſerved that when the noiſe was loudeſt and came with the moſt ſudden and ſurpriſing violence, no dog about the houſe would move, tho' the knocking was often heard by the neighbours, and alſo at a conſiderable diſtance. The ſervants were ſometimes lifted up with their beds, and gently let down again without hurt; at other times it would be like a great weight upon their feet.

About the latter end of December 1661, the drumming was leſs frequent, and then they heard a noiſe like jingling of money, occaſioned, as it was thought, by Mr. Mompeſſon's mother having, a few days before, ſaid, that ſhe had often heard of fairies dropping money, and ſhould be very well ſatisfied if their occaſional viſitor would leave them ſomething for their trouble.

After this it deſiſted from making a violent noiſe, and employed itſelf in playing little apiſh tricks. On Chriſtmas Eve, a little before day, one of the little boys, in getting out of his bed, was ſtruck on a ſore place upon his heel with the latch

of the door. The night after Chriſtmas day, it threw the old gentlewoman's cloaths about the room, and hid her bible in the aſhes: and it played many other like pranks too tedious to mention. It ſhortly after became very troubleſome to a ſervant of Mr. Mompeſſon, who was a very ſtout fellow, of ſober converſation. For ſeveral nights the bed-cloaths were endeavoured to be pulled off in ſo forcible a manner, that he was obliged to make uſe of his whole ſtrength to keep them on; and ſometimes, that not being ſufficient he was left almoſt naked, and his ſhoes thrown at his head; and now and then he found himſelf forcibly held, and, as it were, bound hand and foot; but whenever he could make uſe of his ſword, and ſtruck with it, the ſpirit quitted its hold.

A ſon of Mr. Thomas Bennet (whoſe workman the drummer had ſometime been) being on a viſit to Mr. Mompeſſon, told him ſome words he had ſpoken; which it ſeems was not well taken, for as ſoon as they were in bed, the drum beat up very violently; on which the gentleman aroſe, and called his ſervant, who lay with Mr. Mompeſſon's ſervant before mentioned, whoſe name was John: As ſoon as Mr. Bennet's ſervant was gone, John heard a ruſtling noiſe in his chamber, and ſomething come to his bed-ſide, as if it had been a perſon in ſilk. The man immediately endeavoured to ſecure his ſword, which he found from him, and it was with great difficulty that he got it into his power, which he had no ſooner done than the ſpirit left him, and it was always obſerved to avoid a ſword.

About the beginning of January, 1662, a singing was heard in Mr. Mompesson's chimney, which announced the coming of the spirit. And one night about that time lights were seen in the house; one of which came to Mr. Mompesson's chamber; it seemed blue and glimmering, and caused great stiffness in the eyes of the beholders. After the light, something was heard to come up the stairs, treading softly, as if it had been a person without shoes. The light was also seen four or five times in the children's chamber; and the maid servants confidently affirmed, that the doors were opened and shut, at least ten times in their sight; and that when they were opened they heard a noise as if half a dozen persons were entering together: After which a noise like people walking in the room above, and a rustling of silk was heard.

During the time of knocking, when many persons were present, a gentleman in company said, "Satan, if the drummer set thee to work, give three "knocks, and no word:" which it did very distinctly, and stopped. The gentleman then knocked to see if it would answer him, as it was wont, but it did not. For farther trial he bid it, for confirmation, if it were the drummer to give five knocks, and no more that night; which it did, and left the house quiet all the night after. This was done in the presence of Sir Thomas Chamberlain, of Oxfordshire, and divers others.

On Saturday, January 10, an hour before day, a drum was heard to beat on the outside of Mr. Mompesson's chamber, from whence it went to the other end of the house where some gentlemen vi-

ſitors lay, playing at their door four or five different tunes, and then went off in the air.

The next night, a ſmith in the village lying with John the man, they heard a noiſe in the room as of one ſhoeing a horſe, and ſomething came as with a pair of pincers ſnipping at the ſmith's noſe moſt part of the night.

One morning Mr. Mompeſſon riſing early, to go a journey, heard a great noiſe where the children lay, and running down with a piſtol in his hand, he heard a cry, "A witch! a witch! (as they heard once before) and upon his entering all was quiet.

Having one night played ſome little tricks at Mr. Mompeſſon's bed's feet, it went into another bed where one of his daughters lay; there it paſſed from ſide to ſide, lifting her up as it paſſed under; at which time there were three kinds of noiſe in the bed; they thruſt at it with a ſword, but it ſtill ſhifted, and carefully avoided the thruſt, getting under the child every time they offered at it.

The night following it came into the room panting like a large dog; upon which one of the company ſtruck at it with a bed-ſtaff, which was immediately ſnatched out of his hand, and thrown away, and then the room filled with a moſt noiſome ſtench, and exceſſively hot, though it was a ſevere winter's day. After continuing in the bed panting and ſcratching for an hour and an half, it went to the next chamber, where it knocked a little, and ſeemed to rattle a chain. Thus it did for ſeveral nights together.

In a few days after, Mr. Mompeſſon's mother's bible was found in the aſhes, the paper ſides being downwards: Mr. Mompeſſon took it up, and obſerved that it lay open at the 3d chapter of St. Mark, where there is mention made of the unclean ſpirits falling down before our Saviour, and of his giving power to the twelve to caſt out devils, and of the ſcribes opinion that he caſt them out through Belzebub.

The night following they ſtrewed aſhes over the chamber, to ſee what impreſſion the ſpirit would leave; in the morning they found in one place the reſemblance of a great claw, in another of a leſs, ſome letters in another (which they could make nothing of) beſides many circles and ſcratches.

About this time (ſays Mr. Glanville, my author) I went to the houſe on purpoſe to enquire the truth of thoſe paſſages of which there was ſo loud a report. The ſpirit had ceaſed its drumming and more violent noiſe before I came thither; but moſt of the remarkable circumſtances before related were confirmed to me there by ſeveral of the neighbours who had been preſent at them. At this time it uſed to haunt the children, and that as ſoon as they were laid. They went to bed that night I was there about eight o'clock; when a maid ſervant coming down told us it was come. The neighbours who were there, and two miniſters who had heard it divers times, went away; but Mr. Mompeſſon and myſelf, and a gentleman, who came with me, went up. I heard a ſtrange ſcratching as we went up the ſtairs, and when we came into the room, I perceived it was juſt behind the bolſter of the

children's bed, and seemed to be against the tick: It was as loud a scratching as one with long nails can make upon a bolster. There were two little modest girls in the bed between seven and eight years old, as I guessed. I saw their hands out of the cloaths, and they could not contribute to the noise that was behind their heads; they had been used to it, and had still somebody or other in the chamber with them, and therefore seemed not to be much affrighted. I, standing at the bed's head, thrust my hand behind the bolster, directing it to the place from whence the noise seemed to come, which thereupon ceased, and was heard in another part of the bed; but when I had taken out my hand it returned, and was heard in the same place as before. I had been told it would imitate any kind of noise, and made trial by scratching several times, as five, seven, and ten, which it followed, and still stopped at my number. I searched under and behind the bed, turned up the cloaths to the bed-cords, grasped the bolster, sounded the wall behind, and made all the search that I possibly could to find if there was any trick, contrivance, or common cause of it; the like did my friend; but we could discover nothing: So that I was then verily perswaded, that the noise was made by some dæmon or spirit. After it had scratched about half an hour or more, it went into the midst of the bed, under the children, and there seemed to pant like a dog out of breath very loudly. I put my hand upon the place, and felt the bed bearing up against it, as if something within had thrust it up. I grasped the feathers to feel if any thing living were

in it: I looked under the bed, and every where about, to see if there were any dog or cat, or any such creature in the room; and so we all did, but found nothing. The motion that it caused by this panting was so strong, that it shook the room and windows very violently. It continued this more than half an hour, which time I and my friend staid in the room, and long after, as we were told. During the panting, I chanced to see as it had been something (which I thought was a rat or mouse) moving in a linen bag that hung up against another bed in the room. I stepped and caught it by the upper end with one hand, with which I held it, and drew it through the other, but found nothing at all in it. There was no body near to shake the bag, or if there had, no one could have made such a motion which seemed to be from within, as if a living creature had moved in it.

It will, I know, be said by some, that my friend and I were under some affright, and so fancied noises and sights that were not; but if it be possible to know how a man may be affected, when in fear, and when unconcerned, I certainly know, for my own part, that during the whole time of being in the room and in the house, I was under no more affrightment, than I am while I write this relation; and if I know that I am now awake, and that I see the objects before me, I know that I heard and saw the particulars I have told. There is not, I am sensible, any great matter for story in them, but there is so much that convinces me that there was somewhat extraordinary, and what we usually call preternatural in the business.

What further happened while I was at Tedworth, is as follows: My friend and I lay in the chamber where the firſt and chief diſturbance had been. We ſlept well all night, but early, before day, in the morning, I was awakened (and I awakened my bed-fellow) by a great knocking without our chamber door. I aſked who was there ſeveral times, but the knocking ſtill continued without anſwer. At laſt I ſaid, "In the name of God, who is it, "and what would you have?" To which a voice anſwered, "Nothing with you." We, thinking it had been ſome ſervant of the houſe, went to ſleep again; but ſpeaking of it to Mr. Mompeſſon when we came down, he aſſured us no one of the houſe lay that way, or had buſineſs thereabouts, and that his ſervants were not up till he called them, which was after it was day; which they confirmed, and proteſted that the noiſe was not made by them.

Another paſſage was this; my man coming to me in the morning, told me, that the horſe on which I rode was all in a ſweat, and looked as if he had been rid all night. My friend and I went down and found him ſo. I enquired how he had been uſed, and was aſſured that he had been well fed and ordered, as he uſed to be; and my ſervant was always very careful about my horſe. The horſe I had had a good time, and I never knew but he was very ſound: But after I had rid him a mile or two very gently over a plain down, from Mr. Mompeſſon's houſe, he fell lame, and having made a hard ſhift to bring me home, died in two or three days; no

one being able to imagine what he ailed. This seems something more than mere accident.

But I go on with Mr. Mompesson's own particulars.——He says, that another time, being in the day, and seeing some wood move that lay in the chimney of a room, as of itself, he discharged a pistol at it, after which they found several drops on the hearth, and in divers places of the stairs.

For two or three nights after the discharge of the pistol, there was a calm in the house, but then it came again, applying itself to a little child newly taken from nurse, which it so persecuted, that it would not let the poor infant rest for two nights together, nor suffer a candle in the room, but carried them away lighted up the chimney, or threw them under the bed. It so scared the child by leaping upon it, that for some hours it could not be recovered out of the fright: so that they were forced again to remove the children out of the house: and the following night, about twelve o'clock, something came up stairs and knocked at Mr. Mompesson's door: but he lying still, it went up another pair of stairs to his man's chamber, to whom it appeared standing at his bed's feet; the exact shape and proportion he could not discern, but said, he saw a great body, with two red and glaring eyes, which, for some time, were fixed steadily upon him, and at length disappeared.

Another night, strangers being present, it purred in the children's bed like a cat, at which time also the cloaths and children were lifted up from the bed, and six men could not keep them down; hereupon they removed the children, intending to

have ripped up the bed; but they were no sooner laid in another, but the second bed was more troubled than the first. It continued thus four hours, and so beat the children's legs against the bed-posts, that they were forced to arise, and sit up all night. After this it would empty chamber-pots into their beds, and strew them with ashes, though they were ever so carefully watched. It put a pike-iron into Mr. Mompesson's bed, and into his mother's a naked knife upright. It would fill porringers with ashes, throw every thing about, and continue making a noise all day.

About the beginning of April, 1663, a gentleman that lay in the house had all his money turned black in his pocket: and Mr. Mompesson coming one day to his stable found the horse he used to ride with one of his hinder legs in his mouth, and so fastened there, that it was difficult for several men to get it out with a leaver. After this there were some other remarkable things, but my account goes no further; only that Mr. Mompesson writ me word, that afterwards the house was several nights beset with seven or eight in the shape of men; who, as soon as a gun was discharged, would shuffle away together into an harbour.

The drummer was tried at the assize at Salisbury on this occasion. He was committed first to Gloucester goal for stealing: and a Wiltshire man coming to see him, he asked him what news in Wiltshire? The visitant said, he knew of none. No! said the drummer; Do you not hear of the drumming at a gentleman's house at Tedworth? That I do enough, said the other, I quoth the drummer,

I have plagued him (or to that purpoſe) and he ſhall never be quiet till he hath made me ſatisfaction for taking my drum. Upon information of this the fellow was tried for a warlock at Sarum, and all the main circumſtances I have related were ſworn in court by the miniſter of the pariſh, and divers others of the moſt intelligent and ſubſtantial inhabitants, who had been eye and ear witneſſes of them, time after time for divers years together.

The fellow was condemned to tranſportation, and accordingly ſent away; but I know not how (it is ſaid, by raiſing ſtorms, and affrighting the ſeamen) he made ſhift to come back again; and it is obſervable, that during the time of his reſtraint and abſence, the houſe was quiet; but as ſoon as ever he came back at liberty, the diſturbance reaſſumed. He had been a ſoldier under Cromwell, and uſed to talk much of gallant books he had of an old fellow who was accounted a wizard. Upon this circumſtance I ſhall here add a ſtory; which relation, though ſeemingly on other matters, yet relates to the main purpoſe.

Mr. Hill, the gentleman who was with me at the houſe, being in company with one Compton, of Somerſetſhire, who practiſed phyſic, and pretends to ſtrange matters, related to him this ſtory of Mr. Mompeſſon's diſturbance. The doctor told him, he was ſure it was nothing but a rendezvous of witches, for an hundred pounds he would undertake to rid the houſe of all diſturbances. In this diſcourſe he talked of many high things, and having drawn my friend into another room privately, ſaid, he would make him ſenſible he could do ſome-

thing more than ordinary; and asked him, Who he desired to see. Mr. Hill had no great confidence in his task, but yet being earnestly pressed to name some one, he said, He desired to see no one so much as his wife, (who was then many miles distant from them) at her home. Upon this Compton took up a looking glass that was in the room, and setting it down again, bid him look in it; he did so, and there he solemnly and seriously professeth he saw the exact image of his wife in that habit which she then wore, and working at her needle in such a part of the room (there represented also) in which, and about which time she really was, as he found, upon enquiry, when he came home: This he averred to me, and he is a very sober, intelligent, and credible person. Compton had no knowledge of him before, and was an utter stranger to the person of his wife, and was accounted by all a very odd person.

To the above relation we shall subjoin the copies of two letters wrote by Mr. Mompesson; the one to Mr. Glanville; the other to Mr. Collins, in confirmation of the premises. That to Mr. Glanville was thus:

WORTHY SIR,

"MEeting with Dr. Pierce accidentally at Sir "Robert Burton's, he acquainted me with "something that passed between my Lord R——— "and yourself, about my trouble, &c. to which hav- "ing but little leisure, I do give you this account; "that I have been very often of late asked the que- "stion, whether I have not confessed to his maje-

" ſty, or any other, a cheat diſcovered about that " affair; to which I gave, and ſhall to my dying " day, give the ſame anſwer; that I muſt belie my- " ſelf alſo, to acknowledge a cheat in a thing where " I am ſure there was none, nor could be any; as " I, the miniſter of the place, and two other honeſt " gentlemen depoſed at the aſſizes, upon my miſ- " pleading the drummer: if the world will not be- " lieve it, it ſhall be indifferent to me, praying " God to keep me from the ſame, or the like af- " fliction. And though I am ſure this moſt dam- " nable lie do paſs for current among ſome ſort of " people in the world, invented only, I think, to ſup- " preſs the being of either God or devil; yet I que- " ſtion not but the thing obtains credit enough a- " mong thoſe whom I deſire ſhould entertain a " more charitable opinion of me, than to be any " way a deviſe of it only to be talked of in the " world, to my own diſadvantage and reproach, of " which ſort I reckon you one, and reſt in haſte,

SIR,

Your obliged humble ſervant,

TEDWORTH, Jo. MOMPESSON.
Nov. 8, 1672.

The letter to Mr. Collins was in theſe terms:

SIR,

" I Received yours, and had given you an earlier " anſwer had not I been prevented by ſome

" journeys: I now have given you this; that
" as to any additional part of the ſtory, I ſhall not
" trouble you at preſent, not knowing what is al-
" ready publiſhed, or omitted, in regard I have not
" any of Mr. Glanville's books by me; I never
" had but one, which was the laſt year borrowed
" of me for the uſe of Lord Hollis, and is not yet
" returned: but as to the buſineſs of the aſſizes
" (which is likely to work moſt on the public) be-
" cauſe the evidence was given on oath, I ſhall
" here enlarge it to you.

" When the drummer was eſcaped from his ex-
" ile, which he was ſentenced to at Glouceſter for
" felony, I took him up, and procured his com-
" mitment to Saliſbury jail, where I indicted him
" as a felon for this ſuppoſed witchcraft about my
" houſe. When the fellow ſaw me in earneſt, he
" ſent to me from the priſon; that he was very ſor-
" ry for my affliction; and if I would procure him
" leave to come to my houſe, in the nature of a
" harveſt man, he did not queſtion but he ſhould
" do me good as to that affair: to which I ſent an-
" ſwer, I knew he could do me no good in any ho-
" neſt way, and therefore rejected it: The aſſize
" came on, where I indicted him on the ſtatute
" *primo Jacobi*, Cap. 12, where you may find, that
" to feed, employ, or reward any evil ſpirit is felo-
" ny. And the indictment againſt him was, that
" he did, *quendum malum ſpiritum negotrare*. The
" grand jury found the bill upon the evidence, but
" the petty jury acquitted him, but not without
" ſome difficulty. The evidence, upon oath, were
" myſelf, one Mr. William Maſon, one Mr. Robert

" Dowſe, all yet living, and, I think, of as good re-
" pute as any in this county; and one Mr. John
" Craig, then miniſter of the place, but ſince dead.
" We all depoſed things that were impoſſible to be
" done by any natural agents; as the motion of
" chairs, ſtools and bedſteads, nobody being near
" them, the beating of drums in the air over the
" houſe, in clear nights, and nothing viſible: the
" ſhaking of the floor and ſtrongeſt part of the
" houſe in ſtill and calm nights, with ſeveral other
" things of the like nature, and that by other evi-
" dence was applied to him.

" For ſome going out of theſe parts to Glouce-
" ſter, whilſt he was there in priſon, and viſiting
" him, he aſked them what news in Wilts, to
" which they replied, they knew none. No! ſays
" the drummer, Did you not hear of a gentleman's
" houſe that was troubled with a beating of drums?
" They told him again, if that were news they
" heard enough of that. Ay, ſays the drummer,
" it was becauſe he took my drum from me; if he
" had not taken away my drum, that trouble had
" never befallen him, and he ſhall never have his
" quiet again till I have my drum, or ſatisfaction
" from him.

" This was depoſed by one Thomas Avis, ſer-
" vant to one Mr. Thomas Sadler, of North Wilts;
" and theſe words had like to have coſt the drum-
" mer his life. For elſe, although the thing was
" ever ſo true, it could not be rightly applied to
" him more than to any other. I ſhall only add,
" the before-mentioned witneſſes were neighbours,
" and depoſed, that they heard and ſaw theſe things

" almoſt every day or night, for many months to-
" gether; as to the ſculpture you intend, you beſt
" underſtand the advantage, I think it needleſs;
" and thoſe words, *You ſhall have drumming e-*
" *nough*, is more than I heard him ſpeak. I reſt

Your loving friend,

Jo. MOMPESSON.

A wonderful Diſcovery of Murder by an Apparition.

ABOUT the year of our Lord 1632, near unto Cheſter in the Street, there lived one Walker, a yeoman of good eſtate, and a widower, who had a woman called Anna Walker, to his kinſwoman, that kept his houſe, who was by the neighbours ſuſpected to be with child, and was towards the dark of the evening one night ſent away with Mark Sharp, who was a collier, or one that digged coals under ground, and who had been born in Blackburn hundred in Lancaſhire, and ſo ſhe was not heard of, for a long time, and little or no noiſe was made about her. In the winter time, one James Graham, being a miller, and living two miles from the place where Walker lived, was one night alone very late in the mill grinding corn, and as about twelve or one o'clock at night he came down the ſtairs, from having been putting corn in the hopper, the mill doors being ſhut, there ſtood a woman upon the midſt of the floor, with her hair a-

bout her head hanging down all bloody, with five large wounds on her head. He being much affrighted and amazed, began to bleſs himſelf, and at laſt aſked her, Who ſhe was, and what ſhe wanted? To whom ſhe anſwered, "I am the ſpirit of "ſuch a woman, who lived with Walker, and be-"ing got with child by him, he promiſed to ſend "me to a private place, where I ſhould be well "lookt to, until I was brought to bed, and well "recovered, and then I ſhould come home again, "and keep his houſe. And accordingly, (ſaid the "apparition) I was one night late ſent away with "one Mark Sharp, who upon a moor (naming a "place which the miller knew) ſlew me with a "pick, ſuch as men dig coals withal, and gave me "theſe five wounds, and after threw my body into "a coal-pit hard by, and hid the pick under a bank; "and his ſhoes and ſtockings being bloody, he en-"deavoured to waſh them, but ſeeing the blood "would not waſh out, he hid them there." And the apparition further told the miller, "That "he muſt be the man to reveal it, or elſe that ſhe "muſt ſtill appear and haunt him." The miller returned home, very ſad and heavy, and ſpoke not one word of what he had ſeen, but ſhunned as much as he could to ſtay in the mill after night without company, thinking thereby to eſcape the ſeeing again that frightful apparition.

But notwithſtanding, one night when it began to be dark, the apparition met him again, and ſeemed very fierce and cruel, and threatened him, that if he did not reveal the murder, ſhe would continually purſue and haunt him. Yet for all this, he

concealed it, until ſome few nights before Chriſtmas, when being ſoon after ſun-ſet walking in his garden, ſhe appeared again, and then ſo threatened him, and affrighted him, that he faithfully promiſed to reveal it the next morning.

In the morning he went to a magiſtrate, and made the whole matter known, with all the circumſtances. And diligent ſearch being made, the body was found in a coal-pit, with five wounds in the head, and the pick and ſhoes and ſtockings yet bloody, in every circumſtance, as the apparition had related to the miller. Whereupon Walker and Sharp were both apprehended, but would confeſs nothing. At the aſſizes following, viz. at Durham, they were arraigned, found guilty, condemned, and executed, but would never confeſs the fact.

The Appearance of the Ghost of Mrs. Bretton, for the Recovery of some Lands to the Poor; in a Narrative sent to Dr. More, from Edward Fowler, Prebendary of Gloucester, and afterwards Bishop of that Diocese.

DR. Bretton, late rector of Ludgate and Deptford, lived formerly in Herefordshire, and was married to the daughter of Dr. S———. This gentleman was a person of extraordinary piety, as she expressed, as in her life, so at her death; she had a maid for whom she had a great kindness, who was married to a near neighbour, whose name was Alice: not long after her death, as Alice was rocking her infant in the night, she was called from her cradle by a knocking at her door, which opening, she was surprised at the sight of a gentlewoman, not to be distinguished from her late mistress, neither in person nor habit; she was in a morning gown, the same in her appearance with that she had often seen her mistress wear: at first sight she expressed very great amazement, and said, Were not my mistress dead, I should not question but that you are she. She replied, I am the same that was your mistress, and took her by the hand, which Alice affirmed was as cold as a clod: she added, that she had business of great importance to employ her in, and that she must immediately go a little way with her: Alice trembled, and besought her to excuse her, and entreated her very importunely to go to

her maſter, who muſt needs be more fit to be employed; the ſpectre anſwered, that he who was her huſband was not at all concerned, but yet ſhe had a deſire rather to make uſe of him, and in order thereto, had ſeveral times been in his chamber, but he was ſtill aſleep, nor had ſhe power to do more than once uncover his feet towards the awakening him; and the doctor ſaid he had heard walking in his chamber in the night; which, till now, he could not account for. Alice next objected, that her huſband was gone a journey, and ſhe had no one to look to her child, and that it was very apt to cry vehemently, and ſhe feared if it awaked before her return it would cry itſelf to death, or do itſelf a miſchief; the ſpectre replied, The child ſhall ſleep till her return.

Alice ſeeing there was no avoiding of it, ſorely againſt her will, followed her over a ſtile into a large field, who then ſaid to her, obſerve how much of this field I meaſure with my feet; and when ſhe had taken a good large leiſurely compaſs, ſhe ſaid, all this belongs to the poor, it being gotten from them by wrongful means; and charged her to go and tell her brother, whoſe it was at that time, that he ſhould give it up to the poor again forthwith, as he loved her and his dear aged mother: this brother was not the perſon who did this unjuſt act, but his father; ſhe added, that ſhe was the more concerned, becauſe her name was made uſe of in ſome writing that related to this land: Alice aſked her how ſhe ſhould ſatisfy her brother that this was no cheat or deluſion of her fancy? ſhe replied, tell him this ſecret, which he knows that only himſelf

and I are privy to, and he will believe you. Alice having promiſed her to go on this errand, ſhe proceeded to give her good advice, and entertained her all the reſt of the night with heavenly and divine diſcourſe. When twilight appeared, they heard the whiſpering of carters, and the noiſe of horſe-bells, whereupon the ſpectre ſaid, Alice, I muſt be ſeen by none but yourſelf, and ſo ſhe diſappeared.

Immediately Alice makes all haſte home, being thoughtful for her child, but found it was as the ſpectre had ſaid aſleep, as ſhe left it. When ſhe had dreſſed it, and committed it to the care of a neighbour, away ſhe went to her maſter the doctor, who, amazed at the account ſhe gave him, ſent her to his brother-in-law: he at firſt hearing Alice's ſtory and meſſage, laughed at it heartily, but ſhe had no ſooner told him the ſecret, but he changed his countenance, told her he would give the poor their own, and accordingly did ſo, and they now enjoy it.

This, with more circumſtances had been ſeveral times related by Dr. Bretton himſelf, who was well known to be a perſon of great goodneſs and ſincerity; he gave a large narrative of this apparition of his wife to two of my friends, firſt to one Mr. Needham, and afterwards, a little before his death, to Dr. Whichcot. About four years afterwards I received the foregoing narrative, I fell into company with three ſober perſons of good rank, who all lived in the city of Hereford, and I travelled in a ſtage-coach three days with them: I related this ſtory, but told it as done at Deptford, for ſo I preſumed

it was, becauſe I knew that there Dr. Bretton lived: they told me as ſoon as I had concluded it, that the ſtory was very true in the main, but only I was out as to the place, for it was not at Deptford; but as I remember they told me at Pembridge, near Hereford, where the doctor was miniſter, before the return of the king; and they aſſured me, upon their own knowledge, that to that day the poor enjoyed the piece of ground: they added, that Mrs. Bretton's father could never endure to hear any thing of his daughter's appearing after death; but would ſtill reply, that it was not his daughter, but the devil, ſo that he acknowledged ſomething appeared in the likeneſs of his daughter.

This is atteſted by me, 16th February 1681, Edward Fowler.

A remarkable Story of diſcovered Witchcraft at Lauder, Anno 1649. And of the Wiles which the Devil uſed in deceiving poor Creatures.

IN the beginning of the year 1649, a common report paſſing up and down in all men and women's mouths, of an eminent warlock, whoſe name was Robert Grieve, Alias Hob Grieve, trafficking in theſe parts of the country, and deceiving many ſimple people. He was at laſt diſcovered, apprehended, and impriſoned at the town of Lauder; and after long ſhiftings and denial, wherein he had learned of his helliſh maſter to be moſt ſubtle, by

the great goodneſs of God, he was at length brought to a ſerious acknowledgment of his guilt, and confeſſion of his being the devil's officer in that country, for warning all Satan's vaſſals to come to the meetings where, and whenſoever the devil required, for the ſpace of eighteen years and more. He acknowledged alſo, that his wife (who, twenty years, or thereabout, before was burnt at Lauder) was the occaſion of his coming into that ſnare; for they being poor, and having little or nothing to live upon, he began to grudge under that condition, and to complain of his lot; which his wife perceiving, deſired him not to be troubled, but ſhewed him, that if he would follow her counſel, ſhe ſhould acquaint him with a gentleman who would teach him a way how to become rich. To which motion he hearkened, and at her deſire went down to a haugh on Gallawater, near to the Stow, where ſhe was to meet the gentleman; and when they had come to that place, and tarried a conſiderable ſpace, ſeeing nobody, he began to weary, and tell her, that he would be gone; but ſhe preſſed him to ſtay, and aſſured him, that the gentleman would not fail her. At laſt there came a great maſtiff bigger than any butcher's dog, and very black, running upon him, which put him into ſuch a confuſion, and aſtoniſhment of ſpirit, as that he knew not where he was; but his wife laboured to comfort him under that conſternation, aſſuring him, that the gentleman would come preſently and perform what he had promiſed him.

And accordingly in a ſhort ſpace the devil appeared in the ſhape of a black man, and ſitting his

discourse to the man's temptation, made many promises to him, that if he would become his servant and obey him, he would teach him ways how to be rich, and how to be much made of in all the country; unto which demand of the devil he acknowledged, that he consented to, not so much for any hopes of future riches, as for fear lest he should be devoured by him, (for he suspected in the very mean time it was the devil) and then he gave him that charge to be his officer to warn all to the meetings, (as was said before) in which charge he continued for the space of eighteen years and more, until he was apprehended. He was most ingenuous in his confession, an evidence whereof was this, "That there was neither man nor woman delated him, but were all confessors when apprehended, and confronted with him, and died confessing." One instance whereof is remarkable, and worthy of observation, which is this. After he had delated many, and as many of those were apprehended as the prison could conveniently contain, and the keepers attend, he gave up another woman in the town of Lauder, whose name the magistrates resolved to conceal for a time, till the prison should be emptied of some of of those who were already apprehended, and had confessed; and accordingly secrecy was engaged unto. But the devil came that same night unto her, and told her, "That Hob Grieve had blamed her for a witch; but assured her, that if she would rise up and go and challenge him for it, and never come away till he and she were confronted, that then he would deny it." Whereupon she arose and came to the prison window, and railed upon Hob

Grieve, calling him warlock, and ſlave to the devil, and all evils which her mouth could utter; and when deſired to get home by the centinels, and alſo by the magiſtrates, ſhe ſat down upon the tolbooth-ſtair, and ſaid, "She ſhould never go to her houſe till ſhe and that ſlave of the devil were confronted." Whereupon the bailie came to the preacher, deſiring him to come and ſpeak to her, to deſire her to go home, for there was none accuſing her, who accordingly came, and entreated her to go home; but ſhe obſtinately refuſing to go, till ſhe ſhould be confronted with that raſcal, who had delated her an honeſt woman, for a witch. The bailie was conſtrained to her deſire. Whereupon many being preſent as witneſſes, ſhe was conveyed up to the priſon, to the room where Hob Grieve was. And as ſoon as ſhe was come in ſight, ſhe fell down upon her bare knees, and began to ſcold the man, and accuſe him of a lie, in ſpeaking of her name. Says ſhe, "Thou common thief, how dare thou for thy foul ſay, that ever before this time, thou ſaw me or I ſaw thee, or ever was in thy company either alone or with others?" All which language he heard very patiently, till he was deſired by the bailie to ſpeak. Whereupon he aſked her, how ſhe came to know, that he had delated her for a witch? For (ſays he) ſurely none but the devil, thy old maſter and mine, has told thee ſo much. She replied, "The devil and thou periſh together, for he is not my maſter, though he be thine. I defy the devil and all his works." Whereupon he ſays to her, "What needs all this din? Does thou not know, that theſe many years I have come to thy

houſe, and warned thee to meetings? and thou and I have gone along together?" And thereafter he condeſcended to her upon ſeveral places, and actions done in theſe places by her and others; "to all which, I am, (ſaid he) a witneſs." By this ſhe was ſo confounded that immediately in preſence of the bailie, the preacher, the ſchoolmaſter, and many witneſſes, ſhe cried out, "Oh now (ſays ſhe) I perceive that the devil is a liar, and a murderer from the begining; for this night he came to me, and bid me come and abuſe thee, and never come away till I was confronted with thee, and he aſſured me that thou would deny all, and ſay, thou falſe tongue thou lied." And having ſaid this, ſhe with many tears confeſſed, that it was all truth he had ſaid, and prayed the miniſter, that he would entreat God for her poor ſoul, that ſhe might be delivered out of the hands of the devil. Under this confeſſion ſhe continued even unto the day of her death.

Another evidence of ingenuity in him was this, that after five or ſix men and women whom he had delated, were alſo convinced, and had confeſſed their witchcraft, he earneſtly deſired, "That he and them might be taken to the church on the Lord's day, to hear the word of God;" which being granted, and they conveyed with a guard to the church, all of them ſat down together before the pulpit. The preacher lectured on theſe words, Mark ix. 21. "And oft time it hath caſt him into the fire, and into the water to deſtroy him, &c. The father of the lunatic child complained to Chriſt, of the devil's cruelty towards his ſon" And the preacher briefly noted that obſervation from the

words, "That whatever the devil did to such as he had gotten any power over, his aim and end was always to destroy the poor creature, both soul and body." This truth being seriously applied, and spoken home by the preacher to the said Hob Grieve, and the rest of the confessing witches and warlocks, they were all immediately so confounded, that all of them cried out with a dreadful and lamentable noise, "Alas! that is a most sure truth; Oh, what will become of us, poor wretches? Oh, pray for us." But Hob Grieve especially bare witness to that sad truth, by a general declaration, in the face of the congregation, that he had experience of the truth thereof. "For (said he) there is no trusting to his promises; for in Musselburgh-water when I had a heavy creel upon my back, he thought to have drowned me there; and since I came into prison, he did cast me into the fire to destroy me, as is well known to the present preacher, and magistrates of the place and many others; and concluded with an exhortation to all, to beware of the devil: "For whatever he saith or doth, his purpose is to destroy you, and that you will find to be the end of his work, as we know to our doleful experience this day." Another evidence of the devil's art in studying the destruction of the poor creatures, was manifest, in that same place, and year 1649. A certain woman in the town of Lauder was blamed (not by Hob Grieve, but by some other) and she for a long time denied. The magistrates of the place for this cause were loath to meddle with her, but adjudged to death all the rest, who had confessed; and ordained them to be burnt upon the

Monday after: she hearing of this, and that she alone was to remain in prison, without hopes of escape, was prompted by the devil to make up such a confession in her own bosom, as she supposed might take away her life, and thereupon sent for the minister, and made that confession of witchcraft which she herself had patched up, before witnesses, and in the close she earnestly entreated the magistrates, and ministers, "That she might be burnt with the rest upon Monday next." Her confession was, "That she had covenanted with the devil, and had become his servant about twenty years before, when she was but a young lass, and that he kissed her, and gave her a name, but since he had never owned her, and that she knew no more of the works of the devil, as she should answer to God, but what she said was true." But intelligent persons began to be jealous of the truth of that confession, and began to suspect that out of the pride of her heart, in a desperate way, she had made up that confession to destroy her life, because she still pressed to be cut off with the rest on Monday. Therefore much pains was taken on her by ministers and others on Saturday, Sunday and Monday morning, that she might recile from that confession, which was suspected to be but a temptation of the devil, to destroy both her soul and body, yea, it was charged home upon her by the ministers, that there was just ground of jealousy, that her confession was not sincere, and she was charged before the Lord to declare the truth and not to take her blood upon her own head. Yet stiffly she adhered to what she had said, and cried always to be put away with the rest. Whereupon

on Monday morning, being called before the judges, and confessing before them, what she said, she was found guilty, and condemned to die with the rest that same day. Being carried forth to the place of execution, she remained silent, during the first, second and third prayers, and then perceiving that there remained no more, but to rise and go to the stake, she lift up her body, and with a loud voice, cried out, "Now all you that see me this day, know that I am now to die as a witch by my own confession, and I free all men, especially the ministers and magistrates of the guilt of my blood. I take it wholly upon myself, my blood be upon my own head. And as I must make answer to the God of heaven presently, I declare, I am as free of witchcraft as any child: but being delated by a malicious woman, and put in prison under the name of a witch, disowned by my husband and friends, and seeing no ground of hope of my coming out of prison, or ever coming in credit again, through the temptation of the devil I made up that confession, on purpose to destroy my own life, being weary of it, and chusing rather to die than live, and so died. Which lamentable story, as it did then astonish all the spectators, none of which could restrain themselves from tears, so it may be to all a demonstration of Satan's subtilty, whose design is still to destroy all, partly by tempting many to presumption, and some others to despair. These things to be of truth, are attested by an eye and ear witness, a faithful minister of the gospel, who died not long since.

Account of Rebecca Jones, a Witch.

IN the year 1645, one Rebecca Jones, being ſuſpected for a witch, was brought before Sir Harbottle Grimſtone, and Sir Thomas Bows, juſtices of the peace for Eſſex, to whom ſhe voluntarily confeſſed, "That about twenty-five years before, living with one John Biſhop in that county, there came one morning to the door a very handſome young man, as ſhe then thought, but now ſhe thinks it was the devil, who aſked her how ſhe did, and deſired to ſee her left wriſt, and then he took a pin from her ſleeve, and pricked it twice, and there came out a drop of blood, which he took upon his finger and departed, and going a while after to St. Oſyths, ſhe met a man in a ragged ſuit, with ſuch great eyes, as much affrighted her, who came to her, and gave her three things like to moles, having four feet a-piece, but no tails, and black, and bid her nurſe them till he deſired them again." She aſked what ſhe muſt give them; he anſwered milk, and that they would not hurt her, but would avenge her on her enemies, and bid her murder ſome, but not too many, and he would forgive her, and then went away; after which ſhe ſaid, "She ſent one of theſe imps to kill a ſow of one Benjamin Hows, which was done accordingly: ſhe then with one Joyce Boanes, did ſend each of them an imp to kill one Thomas Brunſtead of St. Oſyths, who died about three weeks after, and ſhe believes the two

imps killed him;" she confest likewise that she sent another of these imps to Brunstead's house to kill his wife, and that the reason of her offence against them, was because they beat a son of hers upon a small occasion; for these and other villanies this woman was arraigned at Chelmsford, and upon her own confession condemned and hanged.

An Apparition to King James the fourth, and his Courtiers, in the Kirk of Linlithgow.

WHILE the king stayed at Linlithgow, attending the gathering of his army, which was defeated at Floudon, being full of cares and perplexity, he went into the church of saint Michael, to hear evening song, as then it was called. While he was at his devotion, an ancient man came in, his amber coloured hair hanging down about his shoulders, his forehead high, and inclining to baldness, his garments of azure colour, somewhat long, girded about with a towel, or table napkin, of a comely and very reverend aspect. Having enquired for the king, he intruded himself into the press, passing through, till he came to him, with a clownish simplicity, leaning over the canons-seat, where the king sat, "Sir (said he) I am sent hither to entreat you to delay your expedition for this time, and proceed no farther in your intended journey: for if you do, you shall not prosper in your enterprise, nor any of your followers. I am further charged to warn you, not to use the acquain-

tance, company, or counsel of women, as you tender your honour, life, and estate." After this warning he withdrew himself back again into the press. When service was ended, the king enquired earnestly for him, but he could be no where found, neither could any of the by-standers (of whom divers did narrowly observe him, resolving afterwards to have discoursed with him) feel or perceive how, when or where he passed from them, having in a manner vanished in their hands.

Of one who had like to have been carried away by Spirits.

A GENTLEMAN in Ireland, near to the Earl of Orrery's seat, sending his butler one afternoon to buy cards, as he passed a field, to his wonder, he espied a company of people sitting round a table, with a great deal of good chear before them, in the midst of the field; and he going up towards them, they all rose and saluted him, and desired him to sit down amongst them; but one of them whispered these words in his ear, (do nothing this company invites you to). He therefore refused to sit down at the table, and immediately the table and all that belonged to it were gone, and the company began with dancing and playing upon musical instruments; and the butler being desired to join himself with them: on his refusing this also, they all fell to work, and he not being to be prevailed with to accompany them in

working any more than in feasting or dancing, they all disappeared, and the butler was left alone; but instead of going forward, he returned home as fast as he could drive, in a great consternation of mind; and was no sooner entered his master's house, but down he fell, and lay some time senseless; but coming to himself again, he related to his master what had happened to him. The night following there came one of this company to his bedside, and tells him, that if he offered to stir out of doors the next day, he would be carried away; hereupon he kept within, but towards the evening, having need to make water, he ventured to put one foot over the threshold, which he had no sooner done, but they espied a rope cast about his middle, and the poor man was hurried away with great swiftness: they followed after as fast as they could, but could not overtake him: at length they espied a horseman coming towards them, and made signs to him to stop the man, whom he saw coming near him, and both the ends of the rope, but no body drawing; when they met, he laid hold of one of the ends of the rope, and immediately had a smart blow given him over his arm, with the other end, but by this means the man was stopped, and the horseman brought him back again.

The Earl of Orrery having heard of these strange passages, sent to the master, desiring him to send this man to his house, which he accordingly did, and the morning following, or quickly after, he told the earl that the spectre had been with him again, and assured him, that day he should most certainly be carried away, and that no endeavours

ſhould avail to the ſaving of him: upon this he was kept in a large room, with a conſiderable number of perſons to guard him, among whom was the famous Mr. Greatrix, who was a neighbour: there were beſides other perſons of quality, two biſhops in the houſe at the ſame time, who were conſulted touching the making uſe of a medicine, the ſpectre or ghoſt preſcribed (of which more by and by) but they determined on the negative; till part of the afternoon was ſpent all was quiet, but at length he was perceived to riſe from the ground: whereupon Mr. Greatrix, and another luſty man, clapt their arms over his ſhoulders, one of them before and another behind, and weighed him down with all their ſtrength, but he was forcibly taken up from them, and others were too weak to keep their hold; for a conſiderable time he was carried into the air to and fro over their heads, ſeveral of the company ſtill running under him, to prevent his receiving hurt, if he ſhould fall; at length he fell, and was caught before he came to the ground, and had by that means no hurt.

All being quiet till bed-time, my lord ordered two of his ſervants to lie with him; and the next morning he told his lordſhip, that his ſpectre was again with him, and brought him a wooden diſh with grey liquor in it, and bade him drink it off. At the firſt ſight of the ſpectre, he ſaid, he endeavoured to awake his bed fellows, but it told him, that that endeavour ſhould be fruitleſs, and that he had no cauſe to fear him, he being his friend, and he that gave him the good advice in the field, which had he not followed, he had been before now per-

fectly in the power of the company he saw there; he added, that he concluded it was impossible but that he should have been carried away the day before, there being so strong a combination against him; but now he could assure him, that there would be no more attempts of that nature; but he being troubled with two sorts of sad fits, he had brought that liquor to cure him, and bid him drink it: he peremptorily refused it; the spectre was angry, and upbraided him with disingenuity, but told him, that however he had a kindness for him, and that if he would take plantain juice, he should be well of one sort of fits, but he should carry the other to his grave. The poor man having by this time somewhat recovered himself, asked the spectre, whether by the juice of plantain, he meant that of the leaves or roots, it replied, the roots.

Then it asked whether it did not know him? he answered, I am such a one; the man answered, he hath been long dead; I have been dead, said the spectre or ghost, seven years, and you know that I lived a loose life, and ever since hath been hurried up and down in a restless condition, in the company you saw, and shall be to the day of judgment: then he proceeded to tell him, that had he acknowledged God in his ways, he had not suffered such severe things by their means; and farther said, you never prayed to God that day before you met that company in the field, and was then going about an unlawful business, and so vanished.

N. B. This story was likewise sent from Mr. Edward Fowler, to Dr. H. More, and confirmed by

Lord Orrery to Lady Roydon and others, who aſked him concerning the truth of it.

Account of an Apparition which appeared to a Pedlar, diſcovering where an immenſe Sum of Money was hid.

THERE was a pedlar, as it is generally reported through Suffolk, who uſed to travel about the country with his pack, but kept a chamber or ware-houſe in the market-town for the depoſiting and laying up ſome goods which he had there, and which were too many at a time to carry them all about with him.

It happened that this man having been abroad late, and coming home with his pack, ſat himſelf down upon a ſtile, reſting his pack at the ſame time for his eaſe: while he ſat here, there came up to him a ghoſt, in the appearance of a woman in a white ſhroud; ſhe came up to him with a ſmiling countenance, and when ſhe diſcovered herſelf ſhe ſtepped backward, and holding up a fine white hand, beckoned to him with a finger to follow her.

The pedlar, frighted as he was, immediately followed the apparition: (what he did in the mean time with his pack, that is a gap in the ſtory, which tradition has not ſupplied;) the apparition leads him in this manner, going backward and beckoning with her hand over two or three fields, till it came to a particular place; where there lay a great ſtone, and there giving a ſtamp with its foot, it vaniſhed.

The man takes the hint, marks the ſtone, goes home to carry his pack, as we ought to ſuppoſe, and comes out the next night with a ſpade and a pick-axe, and goes to work to dig a great pit in the earth.

He had not dug far it ſeems, (though the ſtory does not expreſly ſay how far) till he found a large cheſt; I ſay large, for it could not be a ſmall one, by what you ſhall hear preſently.

He doubled his diligence, when he came to the cheſt, and with great labour at length got it out of the place; and we may ſuppoſe was not long before he found means to ſplit it open, in order to ſee the contents; for he found it very heavy when he laboured to get it out.

In a word, he found the cheſt full of ſilver, that is to ſay, full of money; then keeping his own counſel, he took care to depoſit it ſo, that by little and little, he got the money all ſafe home, and after that carried the cheſt home alſo.

What the ſum was that he found here, the ſtory is not particular in; but it ſeems the bulk was ſuch, that the pedlar thought fit to leave off his travelling about the country as a pedlar, takes a houſe in the town, furniſhes himſelf a ſhop, and becomes a ſettled inhabitant and ſhop-keeper. During his appearing in this figure, it happened that the pariſh church being exceeding old and out of repair, the pariſhioners, (whether by order of the dioceſan upon a viſitation, or by the voluntary act and deed of themſelves the pariſhioners, I know not) reſolved to repair the church.

In order to furniſh the needful ſums for this good

work, they call a veſtry, and propoſe a ſubſcription of the inhabitants, for ſupporting the expence; the miniſter and church-wardens go about from houſe to houſe to ſee what the charitable pariſhioners would contribute, and among the reſt they at length came to the pedlar's houſe, and he being told their buſineſs, deſires them to walk in.

After ſome diſcourſe, and perhaps treating his neighbours, he aſks for their roll or ſubſcription paper, in order to ſubſcribe; looking over the roll, he ſees Sir Thomas———five pounds, another gentleman five pounds, another ten pounds, another forty ſhillings, and ſo on: Come, ſays he, give a poor pedlar the pen and ink: will you gentry ſubſcribe no more than that? he then takes the pen, and ſubſcribes five and twenty pounds.

Sometime after this, having occaſion to make a hatch to his ſhop-door, as in the country is very frequent, it happened, that ſending for a workman to make this hatch, and looking about among his old lumber, he found nothing ſo fit as the old cheſt that the money was found in, and accordingly a hatch was made of it.

A while after this, as the pedlar was ſitting in his ſhop, he obſerved an ancient gentleman who lived in the town, and who had the reputation of a ſcholar, and particularly of a great antiquarian, ſtand poring very earneſtly, with his ſpectacles on, upon his new hatch: this brought the pedlar to the door, who after waiting a good while to ſee what it was the old gentleman had diſcovered, at laſt aſked him what it was he found upon his new hatch that was worth ſo much of his notice.

Truly, neighbour, says the gentleman, what I observe is very remarkable, though I cannot tell the meaning of it; and I suppose it is a character that you cannot easily read, as well as a language that you do not probably understand.

The pedlar desired he would read it to him.

Why, says the gentleman, you do not understand it when I have read it.

But, Sir, says the pedlar, can you not tell the meaning of it in English?

Why, says the old gentleman, it is the old Saxon English in the ancient Gothic character, and it may be read thus,

Where this once stood
Stands another twice as good.

Hum! says the pedlar, that is old stuff indeed: what can that signify?

Nay, says the old gentleman, that I do not know, for who can tell where this stood?

Ay, who indeed? says the pedlar: and if they did, what can it mean?

They had a little more chat of that kind; but in short, the pedlar got rid of his old gentleman as soon as he could, and began to ruminate upon the thing; where this stood! I must go and see, it may be there is some more of the same.

But then he argued, why this is so many years ago (six or seven at least, it seems) and if it was a ghost or spirit that shewed me the way to it, I warrant she has shewed somebody else the way to the rest: indeed I did not deserve it, that I did

not look farther when I was at it, to be ſure it is gone by this time.

Thus he argued himſelf almoſt out of the thing again, till at length he told his wife of it, who it ſeems had been in the ſecret before.

Why, you are mad, ſays ſhe, why do not you go immediately to the place?

Nay, ſays he, I do not know whether I can find it again or no, now.

What, ſays his wife, muſt the devil come to ſhew it you again? ſure you are not ſo dull, but you may find it again?

Well, the man went however; indeed his wife drove him out almoſt, go, try, ſays ſhe, you can but come without it.

He goes, and found the place in general, but could not diſcern the particular ſpot, which was levelled partly by himſelf when he filled up the hole again, and partly grown up with graſs and weeds; ſo he comes back again, and tells his wife, he could not punctually find the place, ſo as to be particular enough to go to work.

Well, ſays his wife, go in the night; I warrant you the good devil that ſhewed you the firſt will put you in ſome way to find the reſt, if there is any more.

At length prevailed upon by his wife's importunity away he went, and I think they ſay his wife went with him; being come to the place the apparition appeared to them again, and ſhewed them, in the ſame manner as before, the very ſpot; and then vaniſhed.

In ſhort, the man went to work, and digging a

little deeper than he had done before, he found another cheſt or coffer, bound about with iron, not ſo big as the other, but richer; for as the firſt was full of ſilver, ſo this was full of gold.

They carried it home with joy enough, as you may ſuppoſe, and opening it, found (as above) a very great treaſure. Fame has not handed down the ſum; but ſomething may be gueſſed at by the latter part of the ſtory, which is told thus.

It ſeems that all this while the repair of the church (mentioned above) went on but ſlowly; according to the old ſaying, it was church-work; and a veſtry being called, the pedlar, who was preſent among the reſt of his neighbours, took occaſion to complain, that he thought that buſineſs was not honeſtly managed, that it was indeed like church-work, carried on heavily.

Some of the gentlemen took him up a little, and told him, he took too much upon him; that it was none of his affairs; that he was not in truſt for the work; that they to whom it was committed knew their buſineſs, and that he ſhould let it alone, and mind his ſhop.

He anſwered, it was true, that he was not truſted with it, if he had, it ſhould have been finiſhed before now; and that he had a right to complain, becauſe he paid to it as well as other people; adding, that if they did not diſpatch, he would complain to the biſhop, and obtain another viſitation.

This alarmed the people intruſted, ſo they gave him good words, and told him, the truth was, the pariſh ſtock was almoſt gone, and that they had not

money to go on, till the gentlemen would come into a ſecond collection.

Say you ſo? ſays the pedlar; there may be ſome reaſon in that; you cannot go on indeed without money; but pray how much do you want?

They told him it would coſt near two hundred pounds more to finiſh it, and do but indifferently neither; for the roof wanted to be taken off, and they feared the timber was rotten, and would require ſo much addition, they were afraid to look into it.

In a word, he bid the church-wardens call a veſtry upon that particular affair, and he would put them in a way to finiſh it.

A veſtry was called; the pedlar told them, that ſeeing they were poor, and could not raiſe money to go on with it, they ſhould leave it to him, and he would finiſh it for them.

Accordingly he took the work upon himſelf, laid out near a thouſand pounds, and almoſt new built the church; in memory of which, on the glaſs-windows, there ſtand the figures of the pedlar and his pack, and (as the people fancy) there is alſo the apparition beckoning to him, to come to the place where he dug up the money.

Account of Major Weir and his Sister.

THIS man, Thomas Weir, was born at Clydsdale, near to Lanerk, and had been a lieutenant in Ireland long since. What way he came to get some public command in the city of Edinburgh, in the years 1649 and 50, I know not; but it seems he has always been called Major Weir since that time. Many things might be narrated of him, which, for brevity's sake, I cannot meddle with, since I intend only to speak of his sorceries, and other things relating thereunto. It seems he had, before he was burnt, some charge over the waiters at the ports of the city, being, as it were, a check to them. Coming one day, as his custom was, he found some of them in a cellar, taking a cup of ale, neglecting their charge. After a gentle reproof, one of them replied, That some of their number being upon duty, the rest had retired to drink with their old friend Mr. Burn. At which he started back, and casting an eye upon him, repeated the word Burn four or five times; and going home, he never came abroad afterwards, till a few weeks after he had discovered his impieties. It was observed by some, that going to Liberton sometimes, he shunned to step over that water-brook, which is ordinarily called Libertonburn, and went about to avoid it. Some have conjectured, that he had advice to beware of a burn, or some other thing, which this equivocal

word might ſignify, as burn in a fire. If ſo, he has foreſeen his day approaching. A year before he diſcovered himſelf, he took a ſore ſickneſs; during which time he ſpake to all who viſited him like an angel, and came frequently abroad again.

This man taking ſome dreadful tortures of conſcience, and the terrors of the Almighty being upon his ſpirit, confeſſed to ſeveral neighbours in his own houſe, and that moſt willingly, his particular ſins which he was guilty of, which bred amazement to all perſons, they coming from a man of ſo high repute for religion and piety. He ended with this remarkable expreſſion, "Before God, ſays he, I have not told you the hundred part of what I can ſay more, and am guilty of." Theſe very ſame abominations he confeſſed before the judges likewiſe. But after this, he would never, till his dying hour, confeſs any more, which might have been for the glorifying of God, and the edification of others, but remained ſtupid, having no confidence to look any man in the face, or to open his eyes.

When two of the magiſtrates came to his houſe in the night-time, to carry him to priſon, they aſked, if he had any money to ſecure? He anſwered, None. His ſiſter ſaid, there was. Whereupon to the value of five dollars, in parcels here and there, were found in ſeveral clouts. His ſiſter adviſed the two magiſtrates to ſecure his ſtaff eſpecially; for ſhe alſo went to priſon. After he was ſecured in the tolbooth, the bailies returned, and went into a tavern near to Weir's houſe in the Weſt-bow, a ſtreet ſo called there. The money was put into a bag, and the clouts thrown into the

fire by the maſter of the houſe and his wife, which, after an unuſual manner, made a circling and dancing in the fire. There was another clout found with ſome hard thing in it, which they threw into the fire likewiſe; it being a certain root, which circled and ſparkled like gun-powder, and paſſing from the tunnel of the chimney, it gave a crack like a little cannon, to the amazement of all that were preſent.

The money aforeſaid was taken by one of the bailies to his own houſe, and laid by in his cloſet. After family-prayer was ended, he retired to the ſame cloſet, (where I have been) during which time his wife, who is yet living, and the reſt of the family were affrighted with a terrible noiſe within the ſtudy, like the falling of a houſe, about three times together. His wife knocking, gave a fearful cry, "My dear, are you alive?" The bailie came out unafraid, having (as he ſaid) heard nothing; whether he concealed this upon the account his wife was with child, or otherwiſe, it cannot be well known. The money was preſently ſent away to another bailie's houſe, a great diſtance from Weir's, where, as was reported, there was ſome diſturbance, but in broken expreſſions.

During the time of his impriſonment, he was never willing to be ſpoken to; and when the miniſters of the city offered to pray for him, he would cry out in fury, "Torment me no more, for I am tormented already." One miniſter aſking him, if he ſhould pray for him? was anſwered, Not at all. The other replied, in a kind of holy anger, "Sir, I will pray for you in ſpite of your teeth, and the

devil your maſter too," and did pray, making him at leaſt to hear him; but the other ſtaring wildly, was ſenſeleſs as a brute. Another demanded, if he thought there was a God? Said the man, I know not; that other replied ſmartly, "O man, the argument that moveth me to think there is a God, is thyſelf; for what elſe moveth thee to inform the world of thy wicked life?" But Weir anſwered, Let me alone. When he peremptorily forbad one of his own pariſh-miniſters to pray, one demanded, if he would have any of the Preſbyterian perſuaſion to pray, he anſwered, "Sir, you are all alike to me." Then ſaid the miniſter to him, I will pray with you. Do it not, ſaid the other, upon your peril, looking up to the beams of the houſe. But prayer was offered up ſo much the more heartily, becauſe the company about expected ſome viſion. It is obſervable, that in things common he was pertinent enough; but when any thing about Almighty God, and his ſoul's condition, came about, he would ſhrugg, and rub his coat and breaſt, ſaying to them, Torment me not before the time. When he was at the ſtake to be burnt, the city-miniſters called to a churchman there looking on, being one of that perſuaſion whereof Weir was formerly deemed to be, to ſpeak to him; but no ſooner he opened his mouth, than he made a ſign with his hand and his head to be ſilent. When the rope was about his neck to prepare him for the fire, he was bid ſay, Lord be merciful to me; but he anſwered, Let me alone, I will not; I have lived as a beaſt, and I muſt die as a beaſt. The fire being kindled, both he and his ſtaff a little af-

ter fell into the flames. Whatever incantation was in his ſtaff, is not for me to diſcuſs. He could not officiate in any holy duty without this rod in his hand, and leaning upon it, which made thoſe who heard him pray admire his fluency in prayer. Its falling into the fire with him, let others ſearch out the diſparity, minds me of this paſſage. In Zetland a few years ago, a judge having condemned an old woman and her daughter, called Helen Stewart, for witchcraft, ſent them to be burnt. The maid was ſo ſtupid, that ſhe was thought to be poſſeſſed. When ſhe had hung ſome little time on the gibbet, a black pitchy-like ball foamed out of her mouth; and after the fire was kindled, it grew to the bigneſs of a walnut, and then flew up like ſquibs into the air, which the judge yet living atteſts. It was taken to be a viſible ſign that the devil was gone out of her. I ſhall not make application of this as to Major Weir's ſtaff.

I know from good hands, that if this man repented of any thing in priſon, it was for cauſing a poor maid to be ſcourged, who affirmed, ſhe had ſeen him commit beaſtiality going to Newmills to a ſolemn meeting. This poor woman lived about two years after his death, and heard of his fatal end. His inceſt with his own ſiſter was firſt, when ſhe was a young maid. The place where this abominable crime was committed was curſed: for contrary to nature, it remained always bare without graſs. A reverend miniſter told me, (I mention this as from myſelf, not from the author of the letter) that Major Weir confeſſed ſo much to him, and told him, that the place lies off the road-way between Kirkcaldy and King-

horn, upon a little hill-side, which he had the curiosity to go and see, and found it so. This was done the matter of fifty years ago. Many other things he confessed, which Christian ears should not be defiled with.

Before I come to his sister, take this notable remark from two persons yet alive, dwelling at the foot of the West-bow, at the head whereof dwelt Major Weir. This gentlewoman, a substantial merchant's wife, was very desirous to hear him pray, much being spoken of his utterance, and for that end spoke to some of her neighbours, that when he came to their house she might be sent for. This was done, but he could never be persuaded to open his mouth before her, no not to bless a cup of ale; he either remained mute, or up with his staff and away. It troubled her then; but I suppose both her husband and she smile at it now.

Some few days before he discovered himself this gentlewoman coming from the Castle-hill, where her husband's neice was lying in of a child, about midnight, perceived about the Bow-head three women in windows shouting, laughing, and clapping their hands. The gentlewoman went forward, till just at Major Weir's door, there arose as from the street, a woman about the length of two ordinary females, and stepped forward. The gentlewoman, not as yet excessively feared, bid her maid step on, if by the lanthorn they could see what she was; but haste what they could, this long-legged spectre was still before them, moving her body with a vehement cahination, a great unmeasurable laughter. At this rate the two strove for place,

till the gianteſs came to a narrow lane in the Bow, commonly called the Stinking cloſe, into which ſhe turning, and the gentlewoman looking after her, perceived the cloſe full of flaming torches, (ſhe could give them no other name) and as it had been a great number of people, ſtentoriouſly laughing, and gaping with tahees of laughter. This ſight, at ſo dead a time of the night, no people being in the windows, belonging to the cloſe, made her and her ſervant haſte home, declaring all what they ſaw to the reſt of the family, but more paſſionately to her huſband. And though ſick with fear, yet ſhe went the next morning with her maid, to view the noted places of her former night's walk, and at the cloſe inquired who live there? It was anſwered, Major Weir. The honeſt couple now rejoiced that to Weir's devotion they never ſaid, Amen. Theſe, in all probability, have been a preſage of his approaching death, and of the manner of it, links and torches ſignifying an honourable interment, which perhaps has been promiſed to him. There was one miniſter in the city that could never be perſuaded to ſpeak with him in priſon: but no ſooner was he dead, than he went to the tolbooth, and called for his ſiſter, who had ſome remorſe, of whom I ſhall now ſpeak. He told her, that her brother was burnt, and how he died, (though he ſaw him not executed) as I heard from himſelf. She believed nothing of it; but after many atteſtations, ſhe aſked, where his ſtaff was? for, it ſeems, ſhe knew that his ſtrength and life lay therein. He told her, it was burnt with him. Whereupon, notwithſtanding of her age, ſhe

nimbly, and in a furious rage, fell on her knees, uttering words horrible to be remembered. And in riſing up, as ſhe was deſired, her raging agony cloſed with theſe words; O Sir, I know he is with the devils; for with them he lived. She entreated that miniſter to aſſiſt her, and attend her to her death, which, at her violent importunity, he yielded unto, though it was not his courſe to wait upon condemned perſons. What ſhe ſaid in private to himſelf, he ſays, muſt die with him. She avouched, that from her being ſixteen years of age, to her fiftieth, her brother had the inceſtuous uſe of her, and then loathed her for age. She was pretty old at that time, and he, when he died, was about ſeventy. He aſked her, if ever ſhe was with child to him? She declared with great confidence, he hindered that by means abominable, which ſhe beginning to relate, the preacher ſtopped her. Some by-ſtanders were deſirous to hear the reſt; but ſays he, Gentlemen, the ſpeculation of this iniquity is in itſelf to be puniſhed.

In often and returned viſits, ſhe was interrogated if ſhe had any hand in her brother's devilry. She declared but in a paſſive way, and gave this for an inſtance. A fiery chariot or coach, as ſhe called it, coming to his door at broad-day, a ſtranger invited him and her to go viſit a friend at Dalkeith, a ſmall town about four miles from Edinburgh. They both entered, and went forward on their viſit; at which time, ſays ſhe, one came and whiſpered ſomething in his ear which affected him. They both returned after the ſame manner that they had gone out. And Weir going after to

make some visits, told them he had strong apprehensions, that that day the king's forces were routed at Worcester, which within two or three days was confirmed by the post. She affirmed, that none saw the coach but themselves. The devil hath wrought far greater farlies in his time than this.

She knew much of the inchanted staff; for by it he was enabled to pray, to commit filthiness not to be named, yea even to reconcile neighbours, man and wife, when at variance, she oft hid it from him, and because without it he could do nothing, he would threaten and vow to discover her incest, fearing which, she would deliver it again.

Being asked the cause of her much spinning, which she was famous for. She denied any assistance from the devil, but found she had an extraordinary faculty therein, far above ordinary spinsters; yet owned, that when she came home, after her being abroad, she found there was more yarn on her wheel than she left; and that her weaver could not make cloth thereof, the yarn breaking, or falling from the loom.

Once there came a stranger to her, while she was at her wheel, and proposed a way to her to make her rich; for they both lived almost upon alms. The way was this, Stand up and say, all crosses and cares go out of this house. She answered, God forbid. I say that, but let them be welcome when God sends them. After two or three visits more, she asked this stranger, where she dwelt? She replied, In the Potter-raw, a street in the suburbs of that

city; but finding neither such a house, nor such a woman, I judged, said she, it was the devil, one of my brother's acquaintance; for I know he had familiarity with the devil.

His poverty minds me of a wizard accused and execute in Zetland, before named, for witchcraft, several years ago, called Luggy to a nick-name, who being a fisher, had a trick at any time when hungry at sea, to cast out his line, and would, out of Neptune's lowest kitchen, bring cleverly up fish well boiled and roasted; and his comrades, by a natural courage, would make a merry meal thereof, not questioning who was cook. He had another piece of art, at any time of the year, or in great storms, to go up to a hill near his own house, whereupon there was a deep pit, out of which with his lines he drew up codlings or keiling for his provision, which never man could but himself. This history is true, being yet to be seen in the criminal books of that country.

She was asked anent her parents: She was persuaded her mother was a witch; for the secretest thing that either I myself, or any of the family could do, when once a mark appeared on her brow, she could tell it them, though done at a distance. Being demanded what sort of a mark it was, she answered, I have some such like mark myself, when I please, on my forehead; whereupon she offered to uncover her head for visible satisfaction; the minister refusing to behold it, and forbidding any discovery, was earnestly requested by some spectators, to allow the freedom, and he yielded: she put back her head-dress, and seeming to frown, there

was seen an exact horse-shoe shaped for nails in her wrinkles, terrible enough, I assure you, to the stoutest beholder.

In the morning before her execution, she told the minister, she resolved to die with all the shame she could, to expiate under mercy her shameful life; this he understood to be an ingenuous confession of her sins, in opposition to her brother's despair and desperate silence, to which he did encourage her. At her parting with him, she gave him hearty thanks for his pains; and shaking his hands, offering to kiss them, she repeated the same words which he bade her perform. Ascending up the ladder, she spoke somewhat confusedly of her sins, of her brother and his inchanting staff: and with a ghostly countenance, beholding a multitude of spectators all wondering, and some weeping, she spake aloud, There are many here this day, wondering and greeting for me, but alas, few mourn for a broken——; at which words many seemed angry: some called to her to mind higher concerns; and I have heard it said, that the preacher declared he had much ado to keep a composed countenance. The executioner falling about his duty, she prepares to die stark-naked; then, and not before, were her words relating to shame understood; the hang-man struggled with her to keep on her cloaths, and she struggled with him to have them off; at last he was forced to throw her over open-faced, which afterwards he covered with a cloth.

A ſtrange Relation of a Man poſſeſſed with a Devil.

IN the life of Mr. Richard Rothwell (a famous preacher at Mansfield, in the county of Nottingham, about the year 1627) we have this remarkable account, as it was drawn up by Mr. Stanly Gower of Dorcheſter: there was one John Fox, living about Nottingham, who had no more learning than enabled him to write and read; this man was poſſeſſed with a devil, who would violently throw him down, and take away the uſe of every member of his body, which was changed as black as pitch, while thoſe fits were upon him; and then ſpake with an audible voice within him, which ſeemed ſometimes to ſound out of his belly, ſometimes out of his throat, and ſometimes out of his mouth, his lips not moving; and thus he continued for a conſiderable time; many prayers were put up to God for him, and great reſort was made to him, eſpecially by ſeveral famous miniſters; as Mr. Barnard of Batcomb, Mr. Langly of Truſwell, and others, betwixt whom and John Fox there paſſed many papers in writing, he diſcovering his temptations, and they writing him anſwers, becauſe he was ſtruck dumb, as you ſhall find afterwards.

Among the reſt, Mr. Rothwell went to ſee him, and before he came, the devil told all that were in the houſe of it, ſaying, "Yonder comes Rothwell, "but I will make a fool of him before he goes;"

whereupon the people looked out, and saw him coming about a quarter of a mile from the house: as soon as he entered the room, the devil said, "Now Rothwell is come," and as some say added, "Thou sayest there is no possession; what thinkest "thou now? Here is a man opens not his lips, "and yet he speaks;" and after a while he said, "Say nothing to me of this man, for I tell thee he "is damned;" and he added thereto many fearful blasphemies.

Rothwell. Thou art a liar, and the father of lies; nor art thou so well acquainted with the mind of God concerning this man, which makes thee thus to torment him; therefore I believe thee not: I believe he shall be saved by Jesus Christ.

Devil. He is a murderer, and thou knowest no murderer must come into heaven.

Rothwell. Thou lyest again, for David murdered, and is in heaven; and the Jews with wicked hands crucified the Lord of glory, yet Christ prayed for them: and St. Peter exhorted them to repentance, that their sins may be blotted out.

Devil. But this man hath not, cannot, shall not repent.

Rothwell. If he had not repented, thou wouldst not have told him so: but if he have not, I believe God will give him repentance, and thou shalt not be able to hinder it.

Devil. Thou art a murderer thyself, and yet talkest thou thus?

Rothwell. Thou lyest again; I have fought the Lord's battles against his known enemies, the ido-

latrous and bloody Papiſts in Ireland, rebels to queen Elizabeth my ſovereign, by whoſe authority I bore arms againſt them, otherwiſe I have killed no man.

Then the devil ſwore, and blaſphemed, ſaying, "Thou didſt murder one this day as thou cameſt "hither, and there is one behind thee that will "juſtify it:" upon which Mr. Rothwell looking over his ſhoulder, the devil ſet up an hideous laughter, that nothing could be heard for a great while, and then ſaid, "Look you now, did not I tell you "I would make Rothwell a fool? and yet it is "true, thou didſt murder one this day; for as thou "cameſt over ſuch a bridge (which he named) "there I would have killed thee, and there thy "horſe trod upon a fly, and killed it." It ſeems Mr. Rothwell's horſe ſtumbled at that place, the devil having power to cauſe it, though without hurt either to horſe or man.

Mr. Rothwell then ſaid, "Thou haſt often be-"guiled me, I hope God will in time give me wiſ-"dom to diſcern, and power to withſtand all thy "deluſions, and he it is that hath delivered me "out of thy hands, and I doubt not will alſo de-"liver this poor man." The devil then blaſphemed fearfully, and quoted many ſcriptures out of the Old and New Teſtament, both in Hebrew and Greek, cavilling and playing the critic therewith, and backing his allegations with ſayings out of the fathers, and poets in their own language, which he quoted very readily, ſo that the company trembled to hear ſuch things from one that underſtood no learning, and neither moved tongue nor lip all the

while: but Mr. Rothwell was wonderfully enabled by divine power to detect the devil's ſophiſtry; upon which the devil ſaid, "Why ſtand I talking "with thee, all men know that thou art bold Roth- "well, and thou feareſt no body, nor careſt for "words, therefore I will talk to thee no more." This name he carried to his grave, for the people would ſay, "This is he whom the devil called Bold "Rothwell."

Mr. Rothwell, turning to the people, ſaid, "Good people, you ſee the goodneſs of our God, "and his great power, though the devil made a "fool of me even now through my weakneſs, God "hath made the devil dumb now; do but obſerve "how the man lies, therefore let us go to prayer, "and that God who hath made him dumb, will I "doubt not drive him out of this poor man.

The devil hereupon raged, blaſphemed, and ſaid, "And wilt thou go to prayer? if thou doſt, I will "make ſuch a noiſe, that thy prayer ſhall be diſtract- "ed, and thou knoweſt God will not hear a diſ- "tracted prayer; but thou haſt got a device, be- "cauſe thou wilt not be diſtracted, thou ſhutteſt "thy eyes in prayer, (for ſo he always did) but if "thou pray, I will pull out thy eyes."

Rothwell. I look to find thee as great an enemy in this duty now, as I have done heretofore, but I fear not thy threats, I know thou art limited, God heareth the prayers of the upright, and hath promiſed to give his ſpirit to ſupply infirmities, therefore in confidence of his promiſe, and powerful aſſiſtance of his ſpirit, and in the name and interceſſion of his Son Jeſus Chriſt, we will go to pray-

er: and accordingly they did so, Mr. Rothwell kneeling by the bedside where the poor man lay; the devil for above a quarter of an hour made a most horrible noise: however, Mr. Rothwell's voice was louder than his, and a while after the devil roared even at the face of Mr. Rothwell, wherewith the body of the man moved, and the hand was held up, which was the first time he stirred; Mr. Rothwell took the hand, and held it down with much ease, two men being scarce able to hold the other hand; yet prayers were still continued, and at length the devil lay silent in the man, and soon after departed out of him; the man then fetched several deep sighs, insomuch that they thought he had been dying, but his colour suddenly returned to him, and the use of all his members, senses, and understanding, and at the next petition, to the glory of God, and amazement, but comfort of all the company, he said, Amen; and so continued to repeat Amen to every petition: prayers are hereupon now turned into thanksgivings, wherewith the company concluded.

After which, John Fox said, "Good Mr. Roth-
"well, leave me not, I shall not live long; for
"the devil tells me he will choak me with the first
"bit of meat that I eat." Mr. Rothwell answered, "Wilt thou believe the devil that seeks thy
"destruction, before thou wilt trust in God
"through Jesus Christ, that seeks thy salvation;
"hath not God by his Almighty power dispossessed
"him? had he had his will, thou hadst been in hell
"before now: but he is a liar, and as he is not a-
"ble to hinder thy soul's life, so neither shall he

" be able to deſtroy the life of thy body, wherefore " get me ſomething," ſaith he, "ready for him, " and I will ſee him eat before I go, and will beg " a bleſſing upon it."

When it was brought, "Eat," ſaith Mr. Rothwell, "and fear not the devil," and urged him to eat, as being a means appointed by God to preſerve life, and quoted the example of Jairus's daughter, whom our Saviour after he had reſtored her to life, " Commanded to give her meat." Luke viii. 5. With much ado, and great trembling, at laſt he took and eat; "Look you," ſays Mr Rothwell, "you all ſee that the devil is a liar, the firſt " bit hath not choaked him, nor ſhall the reſt," Mr. Rothwell then left him, after which he was ſtruck dumb for three years together, and continued to be tempted, though no longer poſſeſſed. At length by prayer likewiſe, which was inſtantly put up to God for him, his mouth was opened, and his ſpeech reſtored to him at that very inſtant, when a miniſter praying for him in the congregation, where he was preſent, uſed this expreſſion, "Lord " open thou his mouth, that his lips may ſhew forth " thy praiſe;" to which he preſently anſwered, " Amen," and ſo continued to ſpeak, and lived religiouſly and virtuouſly to his dying day.

The Witch of Ender.

SAUL, the firſt king of Iſrael, being much diſturbed in mind for fear of the army of the Philiſtines, which came againſt him, would by all means know aforehand the iſſue of this doubtful war: now whereas before, whilſt he performed the duty of a good king, and obeyed the commandments of God, he had cleanſed his realm of witches and inchanters; yet he is now ſo ſenſeleſs, as in his extremity to aſk counſel of them, adding this wickedneſs to all the reſt of his ſins, that the meaſure thereof might be full; he went therefore to a witch to know his fate, who cauſed a devil to appear to him in the ſhape of Samuel, and foretel him of God's juſt judgment upon him in the final ruin and deſtruction of himſelf and his family.

A ſurpriſing Viſion of a young Gentleman.

A Young gentleman of good birth and fortune, in the beginning of the late war with France, had a great inclination to ſee the world, as he called it, and reſolved to go into the army; his father was dead, and had left him a good eſtate, beſides his mother's jointure, which at her death would fall to him of courſe.

His mother earneſtly intreated him not to go in-

to the army, but perſuaded him rather to travel, that ſo he might ſee the world, as ſhe ſaid, without feeling the calamities of the war, and without hazarding his life.

He told her, travelling indeed in time of peace was all a gentleman could do, and was at beſt very expenſive; but that now was the time a man might ſee the world at the expence of the public, and perhaps might make his fortune too.

His mother repreſented to him the danger of his life, and bade him conſider how many gentlemen went into the army, and of them, how few had lived to come home again, much leſs to riſe to any degree of preferment.

He made light of that, and told his mother, that if he happened to be knocked on the head, there was an end of him, and he was provided for.

Well, ſon, ſays the old lady, I am obliged to ſubmit to it, you are your own maſter; I can but intreat you not to go, you have eſtate enough to make you eaſy; therefore have no need to run the riſk.

He ſlighted all her intreaties; and at length mortgaged part of the eſtate to purchaſe a company in the firſt regiment of guards, and entered into the army.

The night before he ſigned the agreement for the company, being in bed and faſt aſleep, he ſaw in a dream his father come to him in his gown, and with a great fur cap on, ſuch as he uſed to wear; and called him by his name. "What is the rea-
"ſon," ſays he, "that you will not liſten to the

" intreaties of your mother not go to the wars? " I do assure you, that if you resolve to take " this commission, you will not enjoy it three " years."

" Why," says he (in his dream) " what will " hinder me?" being, it seems, desirous to know something of his fortune.

" Ask me not the particulars," says the apparition, " but either decline the employment, or when " you have enjoyed it two years and an half, sell " out again, as I did before you."

" I cannot promise that," says he.

" Then you may promise yourself," says the apparition, " that it shall be worse."

He seemed to slight the admonition, and said, " it was too late to look back."

" Too late! too late!" says the apparition, repeating the words; " then go on, and repent too " late."

He was not much affected with this apparition, when he waked, and found it was but a dream; for dreams, said he, are not to be heeded; so he went on, and bought the commission.

A few days after the commission was bought, the father appeared again, not to him, but to his mother, in a dream too as before; and taking notice to her, how his son had rejected her admonition, it added,

" Young heads are wilful: Robert will go into " the army; but tell him from me, he shall never " come back."

All these notices were of no force with this young gentleman; but as he had resolved, so he

purſued his reſolution, and went into the army; and two battalions of that regiment going into the field that ſummer, his company was one, and was ordered into Flanders.

He wanted no occaſion to ſhew his bravery, and in ſeveral warm actions, came off with applauſe; ſo that he was far from being ſuſpected of cowardice: but one day, and in the third year of his ſervice, the army was drawn out in order of battle, the general having received certain advice, that the enemy would come and attack them. As he ſtood at the head of his company, he was ſuddenly ſeized with a cold ſhivering fit, and it was ſo violent, that ſome officers who were near him, every one at their poſt, perceived it.

As it was to no purpoſe for him to conceal it, he turned to his lieutenant, who ſtood next to him, and from whoſe mouth I received this particular account: I cannot imagine, ſays he, what is the occaſion of this ſhaking fit.

It is your eagerneſs to fall on, ſays the lieutenant, I have often been ſo, and begin to be ſo now; I wiſh the French would come on, that we might have ſomething to do.

It continued about a quarter of an hour, and the enemy did come on as was expected; the fight began upon the left, at a good diſtance from them, ſo that the whole left wing was engaged before they began.

While this laſted, the lieutenant called to the gentleman; captain, ſays he, how do you do? I hope your ſhivering fit is over.

No, says the captain, it is not over; but it is a little better.

It will be all over presently, says the lieutenant.

Ay, so it will, says the captain, I am very easy, I know what it was now; and with that he called the lieutenant to come to him for a moment.

When he came, says he, I know now what ailed me, I am very easy, I have seen my father; I shall be killed the first volley; let my mother know I told you this.

In a few minutes after this, a body of the enemy advanced, and the very first volley the regiment received, was the fire of five platoons of grenadiers, by which the captain and several other officers, besides private men, were killed, and the whole brigade was soon after put into confusion; though being supported by some regiments of the second line, they rallied again soon after; the captain's body was presently recovered; but he was irrecoverably dead, for he received a shot in his face, which killed him immediately.

Account of an Apparition seen by Colonel Gardiner.

DOCTOR Doddrige relates in the life of Colonel Gardiner, killed at the battle of Preston in the year 1745, that being a young man on his travels at Paris, and leading a life of pleasure,

he had got an assignation from a lady to come to her at night; and being in his own lodging, with great impatience waiting for the appointed hour, and looking over some book to pass the tedious moments, as he took up his head from the book, saw an apparition, which struck him with such compunction of mind for his loose course of life, that he not only absented from the assignation, but lived thereafter according to the rules of piety, and the strictest of morals.

Account of an Apparition to Cashio Burroughs, Esq;

SIR John Burroughs being sent envoy to the Emperor by king Charles I. took his eldest son Cashio Burroughs along with him; and pursuing his journey through Italy, left his son at Florence to learn the language; where, having an intrigue with a beautiful courtesan, mistress of the Grand Duke, their familiarity became so public, that it came to the Duke's ear, who took a resolution to have him murdered; but Cashio having had timely notice of the Duke's design, by some of the English there, immediately left the city, without acquainting his mistress of it, and came to England; whereupon the Duke, being disappointed of his revenge, fell upon his mistress in most reproachful language: she, on the other hand, resenting the sudden departure of her gallant, of whom she was most passionately enamoured, killed herself. At the same moment that she expired, she appeared to

Caſhio at his lodging in London. Colonel Remes was then in bed with him, who ſaw her as well as he, giving him an account of her reſentments of his ingratitude to her, in leaving her ſo ſuddenly, and expoſing her to the fury of the Duke, and not omitting her own tragical exit; adding withal, that he ſhould be ſlain in a duel; which accordingly happened: And thus ſhe appeared to him frequently, even when his younger brother (who was afterwards Sir John) was in bed with him. As often as ſhe appeared, he would cry out with great ſhrieking, and trembling of his body, as well as anguiſh of mind, ſaying, "O God! here ſhe "comes! ſhe comes!" and in this manner ſhe haunted him till he was killed. She appeared to him the morning before he was killed. I have been told that he was one of the handſomeſt men in England, and very valiant.

Account of the Apparition of Sir George Villers, relating to the Murder of the Duke of Buckingham, his Son.

THERE was an officer in the king's wardrobe, in Windſor-caſtle, of a good reputation for honeſty and diſcretion, and then about the age of fifty years or more.

This man had in his youth been bred in a ſchool in the pariſh where Sir George Villers, the father of the Duke, lived, and had been much cheriſhed

and obliged, in that ſeaſon of his age, by the ſaid Sir George, whom afterwards he never ſaw.

About ſix months before the miſerable end of the Duke of Buckingham, about midnight, this man being in his bed at Windſor, where his office was, and in very good health, there appeared to him on the ſide of his bed, a man of a very venerable aſpect, who drew the curtains of his bed, and fixing his eyes upon him, aſked him if he knew him.

The poor man, half dead with fear and apprehenſion, being aſked the ſecond time, whether he remembered him; and having in that time called to his memory the preſence of Sir George Villers, and the very clothes he uſed to wear, in which at that time he ſeemed to be habited, he anſwered him, That he thought him to be that perſon; he replied, he was in the right, that he was the ſame, and that he expected a ſervice from him, which was, That he ſhould go from him to his ſon the Duke of Buckingham, and tell him, if he did not ſomewhat to ingratiate himſelf to the people, or at leaſt to abate the extreme malice which they had againſt him, he would be ſuffered to live but a ſhort time.

After this diſcourſe he diſappeared, and the poor man (if he had been at all waking) ſlept very well till morning, when he believed all this to be a dream, and conſidered it no otherwiſe.

The next night, or ſhortly after, the ſame perſon appeared to him again, in the ſame place, and about the ſame time of the night, with an aſpect a little more ſevere than before, and aſked him, whether

he had done as he had required of him; and perceiving he had not, gave him very severe reprehensions, told him he expected more compliance from him, and that if he did not perform his commands, he should enjoy no peace of mind, but should always be pursued by him; upon which, he promised him to obey.

But the next morning, waking out of a good sleep, though he was exceedingly perplexed with the lively representation of all particulars to his memory, he was willing still to persuade himself, that he had only dreamed, and considered that he was a person at such a distance from the Duke, that he knew not how to gain admission to his presence, much less had any hope of being believed in what he should say; so with great trouble and disquietude he spent some time in thinking what he should do; and in the end, he resolved to do nothing in the matter.

The same person appeared to him the third time with a terrible countenance, and bitterly reproached him for not performing what he had promised to do. The poor man had, by this time, recovered the courage to tell him, that in truth he had deferred the execution of his commands, upon considering how difficult a thing it would be for him to get access to the Duke, having acquaintance with no person about him; and if he should obtain admission to him, he should never be able to persuade him that he was sent in such a manner; that he should at least be thought to be mad, or to be set on and employed by his own, or the malice of

other men, to abuſe the Duke; and ſo he ſhould be ſure to be undone.

The perſon replied, as he had done before, that he ſhould never find reſt till he had performed what he required, and therefore he were better to diſpatch it; that the acceſs to his ſon was known to be very eaſy, and that few men waited long for him; and as for his gaining credit, he would tell him two or three particulars, which he charged him never to mention to any perſon living but to the Duke himſelf: and he ſhould no ſooner hear him, but he ſhould believe all the reſt he ſaid; and ſo, repeating his threats, he left him.

In the morning the poor man, more confirmed by the laſt appearance, made his journey to London, where the court was then; he was very well known to Sir Ralph Freeman, one of the maſters of requeſts, who married a lady that was nearly allied to the Duke, and was himſelf well received by him.——To him this man went, and though he did not acquaint him with all the particulars, he ſaid enough to let him know there was ſomething extraordinary in it; and the knowledge he had of the ſobriety and diſcretion of the man, made the more impreſſion on him: he deſired that, by his means, he might be brought to the Duke, in ſuch a place, and in ſuch a manner as ſhould be thought fit, affirming that he had much to ſay to him, and of ſuch a nature, as would require much privacy, and ſome time and patience in the hearing.

Sir Ralph promiſed he would firſt ſpeak to the

Duke of him, and he ſhould underſtand his pleaſure; and accordingly, the firſt opportunity, he did inform him of the reputation and honeſty of the man; and then what he deſired, and of all he knew of the matter.

The Duke, according to his uſual openneſs and condeſcenſion, told him, that he was the next day early to hunt with the king; that his horſes ſhould attend him at Lambeth-bridge, where he ſhould land by five of the clock in the morning; and if the man attended him there at that hour, he would walk and ſpeak with him as long as ſhould be neceſſary.

Sir Ralph carried the man with him the next morning, and preſented him to the Duke at his landing, who received him courteouſly, and walked aſide in conference near an hour; none but his own ſervants being at that hour in that place, and they and Sir Ralph at ſuch a diſtance, that they could not hear a word, though the Duke ſometimes ſpoke loud, and with great commotion, which Sir Ralph the more eaſily obſerved and perceived, becauſe he kept his eyes always fixed upon the Duke, having perceived the conference upon ſomewhat he knew there was of extraordinary.

The man told him, in his return over the water, that when he mentioned thoſe particulars, which were to gain him credit, (the ſubſtance whereof, he ſaid, he durſt not impart unto him) the Duke's colour changed, and he ſwore he could come at that knowledge only by the devil, for that thoſe particulars were only known to himſelf, and

to one perſon more, who he was ſure would never ſpeak of it.

The Duke purſued his purpoſe of hunting, but was obſerved to ride all the morning with great penſiveneſs and in deep thoughts, without any delight in the exerciſe he was upon; and before the morning was ſpent, left the field, and lighted at his mother's lodgings in Whitehall, with whom he was ſhut up for the ſpace of two or three hours; the noiſe of their diſcourſe frequently reaching the ears of thoſe who attended in the next rooms. And when the Duke left her, his countenance appeared full of trouble, with a mixture of anger; a countenance that was never before obſerved in him in any converſation with her, towards whom he had a profound reverence; and the Counteſs herſelf (for though ſhe was married to a private gentlemen, Sir Thomas Compton, ſhe had been created Counteſs of Buckingham, ſhortly after her ſon had firſt aſſumed that title) was at the Duke's leaving her found overwhelmed in tears, and in the higheſt agony imaginable.

Whatever there was of all this, it is a notorious truth, that when the news of the Duke's murder (which happened within a few months after) was brought to his mother, ſhe ſeemed not in the leaſt degree ſurpriſed, but received it as if ſhe had foreſeen it; nor did afterwards expreſs ſuch a degree of ſorrow as was expected from ſuch a mother, for the loſs of ſuch a ſon.

Account of the Apparition of an Old Man to Dr. Scott.

THE following ſtory is told of the late Reverend Dr. Scott, a man whoſe learning and piety were eminent, and whoſe judgment was known to be ſo good, as not to be eaſily impoſed upon.

The Doctor was ſitting alone by the fire, either in his ſtudy or his parlour, in Broad-ſtreet, where he lived; and reading a book, his door being ſhut faſt and locked, he was well aſſured there was no body in the room but himſelf, when accidentally raiſing his head a little, he was exceedingly ſurprized to ſee ſitting in an elbow-chair, at the other ſide of the fire-place, an ancient grave gentleman in a black velvet gown, a long wig, and looking with a pleaſing countenance towards him (the Doctor) thus ſpoke.

Be not afraid, or ſurprized, for I will do you no hurt; but am come upon a matter of great importance to an injured family, which is in great danger of being ruined; and tho' you are a ſtranger to the family, yet knowing you to be a man of integrity, I have pitched upon you to do an act of very great charity, as well as juſtice; and I can depend upon you for a faithful performance.

The Doctor was not at firſt compoſed enough to receive the introduction of the buſineſs with a due attention; but ſeemed rather inclined to get out of

the room from him if he could, and once or twice made some attempts to knock for some of the family to come up; at which the apparition appeared somewhat displeased.

But it seems he need not; for, as the Doctor said, he had no power to go out of the room if he had been next the door, or to knock for help, if any had been at hand.

But here the apparition seeing the Doctor still in confusion, desired him again to compose himself, for he would not do him the least injury, or offer any thing to make him uneasy; but desired that he would give him leave to deliver the business he came about; which, when he had heard, he said, perhaps he would see less cause to be surprized, or apprehensive, than he did now.

By this time, and by the calm way of discourse above-mentioned, the Doctor had recovered himself so much, though not with any kind of composure, as to be able to speak.

In the name of God, says the Doctor, what art thou?

I desire you would not be frighted, says the apparition to him again; I am a stranger to you, and if I tell you my name, you do not know it; but you may do the business without inquiring.

The Doctor continued still discomposed and uneasy, and said nothing for some time.

The apparition spoke again to him not to be surprized, and received only for answer the old ignorant question,

In the name of God, what art thou?

Upon this, the spectre seemed displeased, as if

the Doctor had not treated him with sufficient respect; and expostulated a little with him, telling him, he could have terrified him into a compliance, but that he chose to come calmly and quietly to him; and used some other discourses, so civil and obliging, that by this time he began to be a little more familiar, and at length the Doctor asked,

What is it you would have with me?

At this the apparition, as if gratified with the question, began his story thus:

I once lived in the county of ———, where I left a very good estate, which my grandson enjoys at this time. But he is sued for the possession by my two nephews, the sons of my younger brother.

[*Note*, Here he gave him his own name, the name of his younger brother, and the names of his two nephews; but I do not chuse to publish the names in this relation, nor might it be proper for many reasons.]

Here the Doctor interrupted, and asked him how long the grandson had been in possession of the estate; which he told him was —— years, intimating that he had been so long dead.

Then he went on, and told him, that his nephews would be too hard for his grandson in the suit, and would *out* him of the mansion-house and estate; so that he would be in danger of being entirely ruined, and his family reduced.

Still the Doctor could not see into the matter, or what he could do to help or remedy the evil that threatened the family; and therefore asked him some

queſtions: for now they began to be a little better acquainted than at firſt.

Says the Doctor, And what am I able to do in it if the law be againſt him?

Why, ſays the ſpectre, it is not that the nephews have any right; but the grand deed of ſettlement, being the conveyance of the inheritance, is loſt; and for want of that deed, they will not be able to make out their title to the eſtate.

Well, ſays the Doctor, and ſtill what can I do in the caſe?

Why, ſays the ſpectre, if you will go down to my grandſon's houſe, and take ſuch perſons with you as you can truſt, I will give you ſuch inſtructions as that you ſhall find out the deed of ſettlement, which lies concealed in a place where I put it with my own hands, and where you ſhall direct my grandſon to take it out in your preſence.

But why then do you not direct your grandſon himſelf to do this? ſays the Doctor.

Aſk me not about that, ſays the apparition; there are divers reaſons, which you may know hereafter. I can depend upon your honeſty in it, in the mean time; and I will ſo diſpoſe matters, that you ſhall have your expences paid you, and be handſomely allowed for your trouble.

After this diſcourſe, and ſeveral other expoſtulations, (for the Doctor was not eaſily prevailed upon to go, till the ſpectre ſeemed to look angrily, and even to threaten him for refuſing) he did at laſt promiſe him to go.

Having obtained this promiſe of him, he told him, he might let his grandſon know, that he had for-

merly converſed with his grandfather, (but not to ſay how lately, or in what manner) and aſk to ſee the houſe; and that in ſuch an upper room, or loft, he ſhould find a great deal of old lumber, old coffers, old cheſts, and ſuch things as were out of faſhion now, thrown by, and piled upon one another, to make room for more modiſh furniture, cabinets, cheſts of drawers, and the like.

That in ſuch a particular corner, there was a certain old cheſt, with an old broken lock upon it, and a key in it, which could neither be turned in the lock, nor pulled out of it.

[*Note*, Here he gave him a particular deſcription of the cheſt, and of the outſide, the lock and the cover, and alſo of the inſide, which no man could come at, or find out, unleſs the whole cheſt was pulled in pieces.

In that cheſt, ſays he, and in that place, lies the grand deed, or charter of the eſtate, which conveys the inheritance, and without which the family will be ruined, and turned out of doors.

After this diſcourſe, and the doctor promiſing to go down into the country to diſpatch this important commiſſion; the apparition, putting on a very pleaſant and ſmiling aſpect, thanked him, and diſappeared.

After ſome days, and within the time limited by the propoſal of the ſpectre, the Doctor went down accordingly into ——ſhire; and finding the gentleman's houſe very readily, by the direction, knocked at the door, and aſked if he was at home; and after being told he was, and the ſervants telling their maſter it was a clergyman, the gentleman

came to the door, and very courteously invited him in.

After the Doctor had been there some time, he observed that the gentleman received him with unexpected civility, though a stranger, and without business. They entered into many friendly discourses, and the Doctor pretended to have heard much of the family (as indeed he had) and of his grandfather; from whom, Sir, I perceive the estate more immediately descends to yourself.

Ay, says the gentleman, and shook his head, my father died young, and my grandfather has left things so confused, that, for want of one principal writing, which is not yet come to hand, I have met with a great deal of trouble from a couple of cousins, my grandfather's brother's children, who have put me to a great charge about it——Upon this the Doctor began to be a little inquisitive.

I hope, Sir, says the Doctor, you have got over all this.

No, truly, says the gentleman, if I may be so free as to speak my mind, I think I shall never get quite over it, unless we can find the old deed; which, however, I hope we shall find; for I intend to make a general search after it.

I wish with all my heart you may find it, Sir, says the Doctor.

I do not doubt but I shall, adds the gentleman; for I had a dream concerning it last night.

A dream about the writing! says the Doctor, then I hope it was that you should find it.

Why, says the gentleman, I will tell you——I dreamed that a strange gentleman came to me,

whom I had never seen in my life, and helped me to look for it. I do not know but you may be the man.

I should be very glad to be the man, I assure you, says the Doctor.

Nay, says the gentleman, if you should think proper, I am certain you may be the man to help me to look for it.

Ay, says the Doctor, I may help you to look for it, indeed; and I will do it with all my heart; but I would much rather be the man that should help you to find it. Pray when do you intend to make a search?

I had appointed to do it to-morrow, says the gentleman.

But, says the Doctor, in what manner do you intend to search?

Why, says the gentleman, it is the opinion of us all, that my grandfather was so very much concerned about preserving this writing, and had so great a jealousy that somebody about him would rob him of it, if they could, that he has hid it in some very secret place; but I am resolved I will find it, if I am obliged to pull half the house down.

Truly, says the Doctor, he may have hid it in such a manner, as to oblige you to pull the house down before you find it, and perhaps not even then; for I have known such things utterly lost, notwithstanding all the care imaginable used to preserve them.

If it was made of any thing the fire could not destroy, says the gentleman, I would burn the house down but I would find it.

I ſuppoſe you have ſearched all the old gentleman's cheſts, and trunks, and coffers over and over; ſays the Doctor.

Ay, ſays the gentleman, and turned them all inſide out; and there they lie all on a heap up in a great loft or garret, with nothing in them; nay, we knocked three or four of them in pieces to ſearch for private drawers, and then I burnt them for anger, though they were fine cypreſs cheſts, that coſt a deal of money when they were in faſhion.

I am ſorry you burnt them, ſays the Doctor.

Nay, ſays the gentleman, I did not burn a ſcrap of them till they were all ſplit to pieces; and it was not poſſible any thing ſhould be there.

[This made the Doctor a little eaſy; for he began to be ſurprized, when he told him he had ſplit ſome of them, and burnt them.]

Well, Sir, ſays the Doctor, if I can do you any ſervice in your ſearch, I will come and ſee you again to-morrow, and attend upon you in your ſearch with my good wiſhes.

Nay, ſays the gentleman, I do not deſign to part with you; but ſince you are ſo kind as to offer me your help, you ſhall ſtay all night with me, and be at the firſt of it.

The Doctor had now gained his point ſo far as to make himſelf acquainted and deſirable in the houſe, and to have a kind of intimacy; ſo that tho' he made as if he would go, he did not want much intreaty to make him ſtay; ſo he conſented to lie in the houſe all night.

A little before night, the gentleman aſked him

to take a walk in the park, but he put it off with a jeſt; I had rather, Sir, ſaid he ſmiling, you would let me ſee this fine old manſion-houſe, that is to be demoliſhed to-morrow; methinks I would fain ſee the houſe once, before you pull it down.

With all my heart, ſays the gentleman. So he took him immediately up ſtairs, ſhewed him all the beſt apartments, and all his fine furniture and pictures; and coming to the head of the great ſtair-caſe where they came up, offered to go down again.

But, Sir, ſays the Doctor, may we not go a little higher?

There is nothing above, ſays the gentleman, but garrets and old lofts, full of rubbiſh, and a place to go out into the turret, and the clock-houſe.

But, Sir, I ſhould be glad to ſee it all, now we are about it, ſays the Doctor. I ſhould like to ſee the old lofty towers and turrets, the magnificence of our anceſtors, though they are out of faſhion now; pray let us ſee all, now we are about it.

Why, it will tire you, ſays the gentleman.

No, no, ſays the Doctor, if it do not tire you, who have ſeen it ſo often, it will not tire me, I aſſure you: pray let us go up. So away goes the gentleman, and the Doctor after him.

After they had rambled over the wild part of an old-built houſe, which I need not deſcribe, he paſſed by a great room, the door of which was open, and in it a great deal of old lumber. Pray what place is this? ſays the Doctor, looking in at the door, but not offering to go in.

O! that is the room, ſays the gentleman ſoftly, (becauſe there was a gentleman attending them),

that is the room I told you of, where all the old rubbish lies, the chests, the coffers, and the trunks; look you there, see how they are piled up upon one another, almost to the cieling.

With this the Doctor goes in, and looks about him; for this seemed to be the place he was directed to, and which he wanted to see: He had not been in the room two minutes, before he found every thing just as the spectre at London had described, went directly to the pile he had been told of, and fixed his eye upon the very chest, with the old rusty lock upon it, and the key in it, which would neither turn round, nor come out.

Upon my word, Sir, says the Doctor, you have taken pains enough, if you have rummaged all these drawers, and chests, and coffers, and every thing that may have been in them.

Indeed, Sir, says the gentleman, I have emptied every one of them myself, and looked over all the old musty writings, one by one, with some help indeed, but they every one passed through my own hands, and under my own eyes.

Well, Sir, says the Doctor, I see you have been in earnest, and I find the thing is of great consequence to you. I have a strange fancy come into my head this very moment; will you gratify my curiosity with only opening and emptying one small chest or coffer that I have cast my eye upon? There may be nothing in it; for you are satisfied, I believe, that I was never here before; but I have a strange notion that there are some private places in it which you have not found; perhaps there may be nothing in them, when they are found.

The gentleman looks on the cheſt ſmiling; I remember opening it very well; and turning to his ſervant, Will, ſays he, do not you remember that cheſt? Yes, Sir, ſays Will, very well, I remember you were ſo weary you ſat down upon the cheſt when every thing was out of it; you clapt down the lid and ſat down, and ſent me down to my lady to bring you a dram of citron; you ſaid you were ſo tired you was ready to faint.

Well, Sir, it is only a fancy of mine, and perhaps there may be nothing in it.

It is no matter for that, ſays the gentleman, you ſhall ſee it turned bottom upwards again before your face, and ſo you ſhall all the reſt, if you do but ſpeak the word.

Well, Sir, ſays the Doctor, if you will oblige me only with that one, I will trouble you no farther.

Upon this, the gentleman immediately cauſed the coffer to be dragged out and opened; for it could not be locked, the key would neither lock it nor unlock it: When the papers were all out, the Doctor turned his face another way, as if he would look among the papers, but taking little or no notice of the cheſt, ſtooped down, and as if ſupporting himſelf with his cane, chops it into the cheſt, but ſnatched it out again haſtily, as if it had been a miſtake; and turning to the cheſt, he claps the lid of it down, and ſits down upon it, as if he was weary too.

However, he takes an opportunity to ſpeak ſoftly to the gentleman to ſend away his man a moment; for I would ſpeak a word or two with you, Sir, ſays he, out of his hearing; and then recollecting him-

ſelf, Sir, ſays he aloud, can you not ſend for a hammer and a chiſel?

Yes, Sir, ſays the gentleman. Go, Will, ſays he to his man, fetch a hammer and chiſel.

As ſoon as Will was gone, Now, Sir, ſays the Doctor, let me ſay a bold word to you; I have found your writing, I have found your grand deed of ſettlement; I would lay you an hundred guineas I have it in this coffer.

The gentleman takes up the lid again, handles the cheſt, looks over every part of it, but could ſee nothing, and ſeemed confounded and amazed! What do you mean? ſays he to the Doctor, you have no unuſual art, I hope, no conjuring hand; here is nothing but an empty coffer.

Not I, upon my word, ſays the Doctor, I am no magician, or cunning man, I abhor it; but I tell you again, the writing is in this coffer.

The gentleman knocks and calls, as if he was frighted, for his man with the hammer and chiſel, but the Doctor ſat compoſed again upon the lid of the coffer.

At length the man brings the hammer and chiſel, and the Doctor goes to work with the cheſt, knocks upon the flat of the bottom: Hark! ſays he, do not you hear it, Sir, ſays he, do not you hear it plainly?

Hear what, ſays the gentleman. I do not underſtand you indeed.

Why the cheſt has a double bottom, Sir, a falſe bottom, ſays the Doctor: do you not hear it ſound hollow?

In a word, they immediately ſplit the inner bot-

tom open, and there lay the parchment ſpread abroad flat on the whole breadth of the bottom of the trunk, as a quire of paper is laid on the flat of a drawer.

It is impoſſible for me to deſcribe the joy and ſurprize of the gentleman, and ſoon after of the whole family; for the gentleman ſent for his lady, and two of his daughters, up into the garret among all the rubbiſh, to ſee not only the writing, but the place where it was found, and the manner how.

A Gentleman's Houſe in France wonderfully prevented from being robbed by the Appearance of a Ghoſt.

A Certain perſon of quality, being with his family at his country-ſeat in the ſummer-ſeaſon, according to his ordinary cuſtom, was obliged, upon a particular occaſion of health, to leave his ſeat, and go to Aix la Chappelle, to uſe the baths there: This was, it ſeems, in the month of Auguſt, being two months ſooner than the uſual time of his returning to court for the winter.

Upon his removing ſooner than ordinary, he did not then unfurniſh the houſe, as was the ordinary uſage of the family, or carry away his plate and other valuable goods, but left his ſteward and three ſervants to look after the houſe, and the Padre or Pariſh prieſt, was deſired to keep his eye on them too, and to ſuccour them from the village adjoining, if there was occaſion.

The ſteward had no public notice of any harm approaching; but for three or four days ſucceſſively he had ſecret ſtrange impulſes of dread and terror upon his mind that the houſe was beſet, and was to be aſſaulted by a troop of banditti, or, as we call them here, houſe-breakers, who would murder them all, and after they had robbed the houſe, would ſet it on fire; and this followed him ſo faſt, and made ſuch impreſſion upon his mind, that he could think of nothing elſe.

Upon this, the third day, he went to the Padre or Pariſh prieſt, and made his complaint; upon which the prieſt and the ſteward had the following diſcourſe, the ſteward beginning thus:

Father, ſaid he, you know what a charge I have in my cuſtody, and how my lord has intruſted me with the whole houſe, and all the rich furniture is ſtanding; I am in great perplexity about it, and come to you for your advice.

Pa. Why, what is the matter? you have not heard of any miſchief threatened, have you?

St. No, I have heard of nothing; but I have ſuch apprehenſions, and it has made ſuch impreſſions upon me for theſe three days, that——

[Here he told him the particulars of the uneaſineſs he had been in, and added, beſides what is ſaid above, that one of the ſervants had the ſame, and had told him of it, tho' he had not communicated his own ſuggeſtions to that ſervant in the leaſt.]

Pa. It may be, you dreamed of theſe things?

St. No, indeed, Padre, I am ſure I could not dream of them, for I could never ſleep.

Pa. What can I do for you? What would you have me do?

St. I would firſt of all have you tell me what you think of theſe things, and whether there is any notice to be taken of them——

[Here the Padre examined him more ſtrictly about the particulars, and ſent for the ſervant and examined him apart; and being a very judicious honeſt man, he anſwered him thus:]

Pa. Look you, Mr. Steward, I do not lay a very great ſtreſs upon ſuch things, but yet I do not think they are to be wholly ſlighted, and therefore I would have you be upon your guard, and if you have the leaſt alarm, let me know.

St. That is poor ſatisfaction to me to be upon my guard, if I am overpowered. I ſuppoſe, if any villains have a deſign to attack me, they know my ſtrength.

Pa. Shall I reinforce your garriſon?

St. I wiſh you would.

Pa. Well, I will ſend ſome men with fire arms, to lie there this night.

Accordingly the prieſt ſent him five ſtout fellows with fuſees, and a dozen of hand granadoes with them, and while they continued in the houſe nothing appeared; but the Padre finding nothing come of it, and being loth to put his patron to ſo continued a charge, ſent for the ſteward, and, in a chiding angry tone told him his mind.

Pa. I know not how you will anſwer it to my lord, but you have put him to a prodigious expence here, in keeping a garriſon in the houſe all this while?

St. I am ſorry for it, Padre; but what can I do?

Pa. Do! Why, compoſe your mind, and keep up your heart, and do not let my lord ſpend two or three hundred livres here to cure you of the vapours.

St. Why, you ſaid yourſelf, Padre, that it was not wholly to be ſlighted?

Pa. That is true; but I ſaid alſo, I would not lay too great ſtreſs upon it.

St. What muſt I do then?

Pa. Do! Why, diſmiſs the men again, and take what care you can; and if you have any notice of miſchief that may be depended upon, let me have notice too, and I will aſſiſt you.

St. Well then, the good angel muſt protect my lord's houſe, I ſee no body elſe will.

Amen, ſays the Padre, I truſt the good ſpirits will keep you all: So he bleſſed the ſteward (in his way) and the ſteward went away grumbling very much that he took away his garriſon, and left him to the good ſpirits.

It ſeems, for all this, that the ſteward's notices, however ſecret, and from he knew not who, were not of ſo light an import as the Padre thought they were; for as he had this impulſe upon his mind that ſuch miſchief was brewing, ſo it really was, as you will ſee preſently.

A ſet of robbers, who had intelligence that the nobleman with his family was gone to Aix la Chappelle, but that the houſe was left furniſhed, and all the plate and the things of value left in it, had for-

med a design to plunder the house, and afterwards to burn it, just as the steward had said.

They were two and twenty strong in the whole, and thoroughly armed for mischief; yet while the additional force, which the Padre had placed to reinforce the steward, were in the house, of whom, including the other four, three sat up every night, they did not dare to attempt it.

But, as soon as they heard that the guard was dismissed, they formed their design anew, and, to make the story short, attacked the house about midnight; having, I suppose, proper instruments about them, they soon broke open a window, and twelve of them got into the house, the rest standing centinel at such places as they thought proper, to prevent any succours from the town.

The poor steward and his three men were in great distress; they were indeed above stairs, and had barricaded the stair-cases as well as they could, hearing the fellows were breaking in; but when they found that they had got in, they expected nothing but to be kept above stairs till the house was plundered, and then to be burnt alive.

But it seems the good spirit the priest spoke of, or some body else made better provision for them, as you will see hereafter.

When the first of the fellows had got into the house, and opened the door, and let in as many of their gang as they thought fit, which (as above) were twelve in number, they shut the door again, and shut themselves in; leaving two with the door, who had a watch-word, to go and call more help, if they wanted it.

The twelve ranging over the great hall, found little there to gratify their greedy hopes; but breaking next into a fine well-furnished parlour, where the family usually sat; behold! in a great easy chair, sat a grave ancient man, with a long full bottomed black wig, a rich brocaded gown, and a lawyer's laced band, but looking as if in great surprise, seemed to make signs to them for mercy, but said not a word, nor they much to him, except that one of them staring, cried, "Ha! who "is here?"

Immediately the rogues fell to pulling down the fine damask curtains in the windows, and other rich things; but one said to another with an oath, make the old dog tell us where the plate is hid; and another said, "If he will not tell you, cut his throat "immediately."

The ancient gentleman, with signs of intreaty, as if begging his life, and in a great fright, points to a door; which being opened would let them into another parlour, which was the gaming-room, and served as a drawing room to the first parlour; and by another door opened into the great salon, which looked into the gardens. They were some time forcing their way into that room; but when they came in, they were surprised to see the same old man, in the same dress, and the same chair, sitting at the upper end of the room, making the same gestures, and silent intreaties, as before.

They were not much concerned at first, but thought he had come in at another door, and began to swear at him, for putting him to the trouble of breaking open the door, when there was another

way into the room. But one, wickeder than the firſt, ſaid, with a heavy curſe, "The old dog has "got in by another door, on purpoſe to convey a-"way the plate and money," and cried, knock his brains out. Upon which the firſt ſwore at him, that if he did not immediately ſhow them where it was, he was a dead dog that moment.

Upon this furious uſage, he points to the doors which led into the ſalon, which being a thin pair of folding doors opened preſently, and in they ran into the great ſalon; when looking at the farther end of the room, there ſat the ancient man again, in the ſame dreſs and poſture as before.

Upon this ſight thoſe that were foremoſt among them cried aloud, Why this old fellow deals with the devil ſure, he is here before us again.

But the caſe differed a little now; for when they came out of the firſt parlour, being eager for the plate and money, and willing to find it all, the whole body of them ran out into the ſecond parlour; but now the ancient man pointing to the third room, they did not all immediately ruſh into the ſalon, but four of them were left behind in the parlour or gaming-room mentioned juſt now, not by deſign, but accidentally.

By this means they fell into the following confuſion; for while ſome of them called from the ſalon that the "old rogue was there before them a-"gain;" others anſwered out of the parlour, how the devil can that be? why, he is here ſtill in his chair, and his rubbiſh: with that two of them ran back into the parlour, and there they ſaw him again ſitting as before. Notwithſtanding all this, far from

gueſſing what the occaſion ſhould be, they fancied they were mocked, or ſuggeſted that they were impoſed on, and that there were three ſeveral old men all dreſſed up in the ſame habits for the very ſame occaſion, and to inſult them, as if to let them know that the men above in the houſe were not afraid of them.

Well (ſays one of the gang) I will diſpatch one of the old rogues, I will teach one of them how to make game at us: upon which, raiſing his fuſee as high as his arm would let him, he ſtruck at the ancient man, as he thought, with all his force; but behold! there was nothing in the chair, and his fuſee flew into a thouſand pieces, wounding his hand moſt grievouſly, and a piece of the barrel ſtriking him on the head, cut his face, and knocked him down backwards.

At the ſame time, one of thoſe in the ſalon running at the ancient man that ſat there, ſwore he would tear his fine brocaded gown off, and then he would cut his throat: but when he went to take hold of him, there was nothing in the chair.

This happening in both rooms, they were all in a moſt horrible confuſion, and cried out in both rooms at the ſame moment, in a terrible manner.

As they were in the utmoſt amazement at the thing, ſo after the firſt clamour they ſtood looking upon one another for ſome time, without ſpeaking a word more; but at length one ſaid, let us go back into the firſt parlour and ſee if that is gone too; and inſtantly two or three that were on that ſide, ran into the room, and there ſat the ancient figure as at firſt; upon which they all called to the

company, and told them, they believed they were all bewitched, and it was certain they only fancied they saw a man in the other rooms, for there was the real old man sitting where he was at first.

Upon this they all ran thither, saying they would see whether it was the devil or no; and one of them said, let me come; I will speak to him; it is not the first time I have talked with the devil.

Nay, says another, so will I; and then added with an oath, gentlemen that were upon such business as they were, ought not to be afraid to speak to the devil.

A third (for now their courage began to rise again) called aloud, let it be the devil, or the devil's grandmother, I will parley with it, I am resolved I will know what it is: and with that he runs before the rest, and crossing himself, says to the ancient man in the chair, "In the name of St. Francis, and St.———" (and so reckoned up two or three saints names that he thought were enough to fright the devil) "What art thou?"

The figure never moved or spoke; but looking at its face, they presently found, that instead of his pitiful looks, and seeming to beg for his life, as he did before, he was changed into the most horrible monster that ever was seen, and such as I cannot describe; and that instead of his hands held up to them to cry for mercy, there were two large fiery daggers, not flaming, but red hot, and pointed with a bluish flame; and in a word, the devil or something in the most frightful shape that can be imagined. And it was my opinion, when I first read the story, the rogues were so frighted, that their

imagination afterwards formed a thing in their thoughts more terrible than the devil himself could appear in.

But be that as it will, his figure was such, that when they came up to him, not a man of them had courage to look in his face, much less to talk to him; and he that was so bold, and thus came armed with half a regiment of saints in his mouth, fell down flat on the ground, and fainted away with the fright.

The steward and his three men were all this while above stairs, in the utmost concern at the danger they were in, and expecting every moment the rogues would strive to force their way up, and cut their throats: They heard the confused noise that the fellows made below, but could not imagine what it was, and much less the meaning of it: But while it lasted, it came into the mind of one of the servants, that it was certain the fellows were all in the parlour, and very busy there, whatever they were about, he might go up to the top of the house and throw one of their hand granadoes down the chimney, and perhaps it might do some execution among them.

The steward approved of this design, only with this addition; if we throw down into the one parlour only, they will run into the gaming-room, and so it will do no execution; but, says he, take three, and put down one into each chimney, for the funnels go up all together, and then they will not know which way to run.

With these orders two of the men, who very well knew the place, went up, and firing the fuses of

the granadoes, they put one ſhell into each of the funnels, and down they went roaring in the chimney with a terrible noiſe, and (which was more than all the reſt) they came down into the parlour where almoſt all the rogues were, juſt at the moment that the fellow that ſpoke to the ſpectre was frightened into a ſwooning fit, and fallen upon the floor.

The whole gang was alarmed beyond expreſſion; ſome ran back into the gaming-parlour whence they came, and ſome ran to the other door which they came in at from the hall; but all at the ſame inſtant heard the devil, as they thought, coming down the chimney.

Had it been poſſible that the fuſees of the granadoes could have continued burning in the funnel of the chimnies, where the ſound was a thouſand times doubled by the hollow of the place, and where the ſoot burning, fell down in flakes of fire, the rogues had been frightened out of their underſtandings; imagining, that as they had one dreadful devil juſt among them in the chair, ſo there were ten thouſand more coming down the chimney to deſtroy them all; and perhaps carry them all away.

But that could not be; for after they had been ſufficiently ſcared with the noiſe, down came the ſhells into the rooms, all three together. It happened as luckily as if it had been contrived on purpoſe, that the ſhell which came down into the parlour where they all were, burſt as ſoon as it came to the bottom, ſo that it did not give them time ſo much as to think what it might be, much leſs to

know that it was really a hand granadoe; but as it did great execution among them, so they as certainly believed it was the devil, as they believed the spectre in the chair was the devil.

The noise of the bursting of the shell was sudden and so unexpected, that it confounded them, and the mischief was also terrible; the man that fainted, and who lay on the ground, was killed outright, and two more that stood just before the chimney; five of them were shockingly wounded, whereof one had both his legs broke, and was so desperate, that when the people from the country came in, he shot himself through the head with his own pistol, to prevent his being taken alive.

Had the rest of them fled out of the parlour into the two other rooms, it is probable they had been wounded by the other shells; but as they heard the noise in both the outer rooms, and were under the surprise of not knowing it was a hand granadoe, but the devil, they had not power to stir; nor, if they had, could they know which way to go to be safe: so they stood still till both the shells in the other rooms burst also; at which being confounded, as well with the noise as with the smoke, and expecting more devils down the chimney where they stood, they all run out that way, and made to the door, helping their wounded men along as well as they could; whereof one died in the fields after they were got away.

It must be observed, when they were thus alarmed with they knew not what, coming down the chimney, they cried out, that the devil in the chair had sent for more devils to destroy them; and it

was ſuppoſed that had the ſhells never come down, they would all have ran away. But certain it was, that the artificial devil joined ſo critically as to time with the viſionary devils, or whatever they were, that it compleated their diſorder, and forced them to fly. When they came to the door to the two men, they made ſignals for their comrades, who were poſted in the avenues to the houſe, to come to his relief; who accordingly came up, and aſſiſted to carry off their wounded men: but after hearing the relation of thoſe that had been in the houſe, and calling a ſhort council a little way from the door (which, though dark as it was, the ſteward and his men could perceive from his window) they all reſolved to make off.

There was another concurring accident, which though it does not relate to my ſubject, I muſt ſet down to compleat the ſtory, viz. that two of theſe granadoes by the fire of their fuſees ſet the chimnies on fire; the third being in a funnel that had no ſoot in it, the room having not been ſo much uſed, did not. This fire flaming out at the top, as is uſual, was ſeen by ſome body in the village, who ran immediately and alarmed the prieſt or Padre, and he again raiſed the whole town, believing there was ſome miſchief fallen out, and that the houſe was ſet on fire.

Had not the reſt of the gang reſolved to make off, as is ſaid above, they had certainly fallen into the hands of the townſmen, who ran immediately with what arms came next to hand to the houſe. But the rogues were fled, leaving, as above, three

of their company dead in the houſe, and one in the field.

Mr. Jermin's Story of a Haunted Houſe.

ONE Mr. Jermin, miniſter of Bigmer, in Suſſex, going to ſee a ſiſter of his wife's, found her very melancholy; and aſking her the reaſon, ſhe replied, you ſhall know to-morrow morning. When he went to bed there was two maids accompanied him into his chamber, and the next day he underſtood that they durſt not go into any room in the houſe alone. In the night, while he was in bed, he heard the trampling of many upon the leads over his head; and after that the going off of a gun, upon which followed a great ſilence: then they came ſwiftly down ſtairs into his chamber, where they fell a ruſtling and tumbling each other down, and ſo continued a great while: after they were quiet, they fell a whiſpering, and made a great buz, of which he could underſtand nothing: then one called at the door, and ſaid, "Come a-"way, day is broke;" upon which they ran up ſtairs as faſt as they could drive, and ſo heard no more of them.

In the morning his brother and ſiſter came to him, and ſhe ſaid, Now, brother, you know why I am ſo melancholy. After ſhe had aſked him how he had ſlept, he anſwered, I never reſted worſe in all my life; having been diſturbed a great part of the night with tumbling and noiſes: ſhe complain-

ed that her husband would force her to live there, notwithstanding their being continually disturbed; whereupon the husband answered, their disturbances never did them any other mischief.

At dinner they had a physician with them, an acquaintance. Mr. Jermin discoursing about this disturbance, the physician answered also, that never any hurt was done, of which he gave this instance; that dining one day at the gentleman's house, there came a man on horseback into the yard, in mourning: a servant went to know what was his business, and found him sitting very melancholy, but could get no answer from him. The master of the house and he, the physician, came to see who it was; upon which the man clapt spurs to his horse, and rode into the house up stairs, into a long gallery, whither the physician followed him, and saw him vanish in a fire at the upper end of the gallery: but though none of the family received hurt at any time, yet Mr. Jermin fell into a fever with the disturbance he experienced, that endangered his life. Dr. Scott, author of the christian life, heard the story from Mr. Jermin.

The Dæmon of Glenluce, in Galloway, in Scotland.

IT happened in October 1654, that after one Alexander Agnew, a bold and sturdy beggar, who was afterwards hanged at Dumfries for blasphemy, had threatened hurt to Gilbert Campbell's family, because he had not got such an alms as he

required: the ſaid Gilbert was oftentimes hindered in the exerciſe of his calling, or his working inſtruments (he being a weaver) being ſome of them broken, ſome cut, and yet could not know by what means his hurt was done. This continued till about the middle of November; when the devil came with new and extraordinary aſſaults, by throwing ſtones in at the doors and windows, and down the chimney, in great quantities, and with great force; yet by God's providence there was not any perſon in the family hurt, or ſuffered damage thereby. This new trouble obliged Mr. Campbell to reveal it to the miniſter of the pariſh, and to ſome other neighbours and friends, having hitherto endured it ſecretly. Notwithſtanding which his trouble was enlarged: for not long after, he often found his warp and thread cut as with a pair of ſciſſars, and the reed broken; likewiſe their apparel cut after the ſame manner, even while they were wearing them; their coats, bonnets, hoſe, ſhoes, but could not diſcover by what means. And though no harm was done to their perſons, yet in the night-time they wanted liberty to ſleep, ſomething pulling the bed cloaths and linnen off them, and leaving their bodies naked.

Next their cheſts and trunks were opened, and all the things ſtrewed here and there. Likewiſe the parts of the working inſtruments that had eſcaped, were carried away and hid in holes and boards of the houſe, where they could ſcarcely be found again. Nay, whatever piece of cloth or houſhold ſtuff was in any part of the houſe, it was carried away, and ſo cut and abuſed, that the good man was neceſſitated with all haſte and ſpeed to

remove, and carry the reſt to a neighbour's houſe, and he himſelf compelled to quit the exerciſe of his calling, whereby only he maintained his family. Yet he reſolved to remain in the houſe for a ſeaſon: during which time, ſome perſons thereabouts, not very judicious, counſelled him to ſend his children out of the family, here and there, (to try whom the trouble did moſt follow, aſſuring him that it was not againſt all the family, but againſt ſome one perſon or other in it) which, when bid, too readily obeyed. Yet for the ſpace of four or five days after, there were no remarkable aſſaults as before.

The miniſter hearing thereof, ſhewed him the evil of ſuch a courſe, and aſſured him, that if he repented not, and called back his children, he might not expect that his trouble would end in a right way. The children that were nigh by being called home, no trouble followed, till one of his ſons called Thomas, who was farther off, came home. Then did the devil begin afreſh; for upon the Lord's day following, in the afternoon, the houſe was ſet on fire, but by the help of ſome people going home from church, the fire was extinguiſhed, and the houſe ſaved, without much damage done. And the Monday after being ſpent in prayer and faſting, the houſe was again ſet on fire on the Tueſday, about nine o'clock in the morning; yet by good providence and the help of neighbours, was ſaved before much harm was done.

Mr. Campbell being thus wearied and vexed day and night, went to the miniſter, deſiring him to

let his ſon Thomas abide with him for a time, who condeſcended, but withal aſſured him, that he would find himſelf deceived, and ſo it came to paſs; for, notwithſtanding the child was without the family, yet were they that remained in it ſore troubled, both day and night, ſo that they were forced to wake till midnight, and ſometimes all night. During which time, the perſons within the family ſuffered many loſſes, as the cutting of cloaths, the throwing of peit, the pulling down of turf and ſeal from the roof and walls of the houſe, the ſtealing of their apparel, and the pricking of their fleſh and ſkin with pins. The preſbytery having convened at a place for a ſolemn humiliation, perſuaded him to call back his ſon Thomas, notwithſtanding whatever hazard might follow. The boy returning home, affirmed, that he heard a voice ſpeak to him, forbidding him to enter the houſe, or into any other place where his father's calling was exerciſed. Yet he entered, but was ſore abuſed, till he was forced to return to the miniſter's houſe again.

On Monday, February 12, the reſt of the family began to hear a voice ſpeak to them, but could not well know from whence it came. Yet from evening till midnight much vain diſcourſe was kept up with the devil, and many idle and impertinent queſtions propoſed, without the due fear of God, that ſhould have been upon their ſpirits under ſo rare and extraordinary a trial. The miniſter hearing of this, went to the houſe upon the Tueſday, being accompanied with ſome gentlemen, who, after prayer was ended, heard a voice ſpeak out of the room, from under the bed, in the proper country dialect, ſay-

ing, Would you know the witches of Glenluce? I will tell you them; and ſo named four or five perſons who were under an evil report. The ſaid Campbell informed the company, that one of them had been dead long ago. The devil anſwered, It is true, ſhe is dead long ago, yet her ſpirit is living with us in the world. The miniſter replied, ſaying, The Lord rebuke thee, Satan, and put thee to ſilence, we are not to receive any information from thee, whatſoever fame any perſons go under; thou art but ſeeking to ſeduce this family, for Satan's kingdom is not divided againſt itſelf.

After which all went to prayer again; which being ended (for during the time of prayer no trouble was made) the devil with many threatenings, boaſted and terrified the lad Thomas, who came back with the miniſter, that if he did not depart out of the houſe, he would ſet all on fire. The miniſter anſwered, and ſaid, The Lord will preſerve the houſe and the boy too, ſeeing he is one of the family, and hath God's warrant to ſtay in it. The devil anſwered, He ſhall not get liberty to ſtay; he was once put out already, and ſhall not abide here, tho' I ſhould purſue him to the end of the world. The miniſter replied, The Lord will ſtop thy malice againſt him.

And then they all prayed again, which being ended, the devil ſaid, Give me a ſpade and a ſhovel, and depart from the houſe for ſeven days, and I will make a grave and lie down in it, and ſhall trouble you no more. The good man anſwered, Not ſo much as a ſtraw ſhall be given thee, thro' God's aſſiſtance, even tho' that would do it. The

miniſter added, God will remove thee in due time. The devil anſwered, I will not remove for you, I have my commiſſion from Jeſus Chriſt, to tarry and vex this family: The miniſter anſwered, A permiſſion thou haſt indeed, but God will ſtop it in due time. The devil replied, I have (Meſſ. John) a commiſſion that will perhaps laſt longer than your own. After which the miniſter and gentlemen aroſe, and went to the place where the voice ſeemed to come from, to try if they could find any thing: and after diligent ſearch, nothing being found, the gentlemen began to ſay, We think this voice ſpeaks out of the children, for ſome of them were in their beds. The devil anſwered, You lie, God ſhall judge you for your lying, and I and my father will come and fetch you to hell with Warlock thieves. And ſo the devil diſcharged the gentlemen from ſpeaking any more, ſaying, Let him ſpeak that hath a commiſſion (meaning the miniſter) for he is the ſervant of God.

The gentlemen returning back with the miniſter, they ſat down near the place whence the voice ſeemed to come, and then he ſpake to them after this manner, The Lord will rebuke this ſpirit in his own time, and caſt it out. The devil anſwering, ſaid, It is written in the 9th of Mark, the diſciples could not caſt him out. The miniſter replied, What the diſciples could not do, yet the Lord having lightened the parents faith for his own glory, did caſt him out, and ſo ſhall he thee. The devil replied, It is written in the 4th of Luke, and he departed and left him for a ſeaſon. The miniſter ſaid, The Lord in the days of his hu-

miliation, not only got the victory over Satan in his assaults in the wilderness, but when he came again, his success was not better. For it is written, John xiv. Behold the prince of this world cometh, and hath nothing in me; and being now in glory will fulfil his promise, and God shall bruise Satan under your feet shortly, Rom. xvi. The devil answered, It is written, Matt. xxv. There were ten virgins, five wise, and five foolish, and when the bridegroom came, the foolish virgins had no oil in their lamps, and they went unto the wise to seek oil, and the wise said, Go and buy for yourselves; and while they went, the bridegroom and entered in, and the door was shut; and the foolish virgins were sent to hell fire. The minister answered, the Lord knows the sincerity of his servants, and though there be sin and folly in us here, yet there is a fountain opened for the house of David for sin and for uncleanness; and when he hath washed us there, and pardoned all our sins for his name's sake, he will cast the unclean spirit out of the land. The devil answered, and said, That place of scripture is written in the 13th of Zechariah. In that day I will cause the prophets and unclean spirits to pass out of the the land; but afterwards it is written, I will smite the shepherd, and the sheep shall be scattered. The minister answered, Well are we that see the blessed shepherd was smitten, and thereby hath bruised thy head; and albeit in the hour of his sufferings, his disciples forsook him, Matt. xxvi. Yet now having ascended on high, he sits in glory, and is preserving, gathering in, and turning his hand upon

his little ones, and will save his poor one in his family, from thy malice.

The minister returning back a little, and standing upon the floor, the devil said, I knew not these scriptures till my father taught me them. I am an evil spirit, and Satan is my father, and I am come to vex this house: and presently there appeared a naked hand and an arm from the elbow down, beating upon the floor, so that the house did shake again; and also the devil uttered a most fearful and loud cry, Come up, father, come up, I will send my father among you. See there he is, behind your backs. The minister said, I saw indeed a hand and arm when the stroke was given and heard. The devil said to him, Saw you that, it was not my hand, it was my father's, my hand is more black in the loof. Would you see me, put out the candle then, and I shall come into the house among you like fireballs. After which all went to prayers, during that time it did no harm, neither at any other time when God was worshipped. When prayer was ended, the devil said, (Mess. John) If the good man's son's prayers, at the college of Glasgow, did not prevail more with God than yours, my father and I had wrought a mischief here ere now. To which one of the gentlemen replied, though a check had been given him before, Well, well, I see you confess there is a God, and that prayer prevails with him, and therefore we must pray to God, and will commit the event to him. To which the devil replied, You, Sir, you speak of prayer with your broad lips, (for the gentleman had lately gotten a new hat in the fashion, with

broad lips) I will bring a pair of ſheers from my father's that ſhall clip the lips of it a little.

The night being now far ſpent, it was thought fit every one ſhould withdraw to his own home. Then did the devil cry out fearfully, Let not the miniſter go home, I ſhall burn the houſe if he go, and many other things did he threaten. And after the miniſter was gone forth, the good man being inſtant with him to tarry; whereupon he returned, all the reſt of the company going home. Then ſaid the devil to the miniſter, You have done my bidding. Not thine, anſwered he, but in obedience to God have I returned, to bear this man company, whom thou doſt afflict. Then did the miniſter call upon the name of God; and when prayer was ended, he diſcharged Mr. Campbell, and all the perſons of his family from opening their mouths in one word to the evil ſpirit; and when it ſpake, that they ſhould kneel down, and only ſpeak to God. The devil then roared mightily, and cried out, What, will ye not ſpeak to me? I ſhall burn the houſe, I ſhall ſtrike the bairns, and do all manner of miſchief: but after that time no anſwer was made to it, and ſo for a long time no ſpeech was heard. After this Mr. Campbell ſuffered much loſs, and had many ſad nights, not two nights in one week free, and thus it continued till April; from April to July he had ſome reſpite and eaſe. But after, he was moleſted with new aſſaults, and even their victuals were ſo abuſed, that the family was in hazard of ſtarving, and that which they did eat, did not give them the ordinary ſatisfaction they were wont to find.

In this sore and sad affliction, Mr. Campbell resolved to make his address to the synod of presbyters, for advice and council what he was to do, which was appointed to convene in October 1655, namely, whether to forsake the house and place or not. The synod, by their committee appointed to meet at Glenluce, in February 1656, thought fit that a solemn humiliation should be kept through all the bounds of the synod, and amongst other causes, to request God in behalf of that poor afflicted family; which being carefully done, the event was, through the prayers of this people, that his troubles grew less till April, and from April till August he was almost free. About which time the devil began with new assaults, and taking the ready meat that was in the house, did sometimes hide it in holes by the door post, and at other times under the beds, and sometimes among the bed-cloaths, and under the linen, and at last carried it quite away, till nothing was left there but bread and water, to live by: after this, he exercised his malice and cruelty against all the persons in the family, in disturbing them in the night time, with stirring and moving through the house, so that they had no rest for noise, which continued all the month of August after this manner. After which time the devil grew yet worse, and began with terrible roarings and terrifying voices, so that no person could sleep in the house in the night time, and sometimes vexed them with casting of stones, striking them with staves in their beds, in the night time; and upon the 18th of September, about midnight, he cried out with a loud voice, I

ſhall burn the houſe, and about three or four nights after he ſet one of the beds on fire, which was ſoon extinguiſhed without any prejudice, except the bed itſelf; and ſo he continued to vex them.

N. B. This narrative is tranſcribed verbatim, out of the miſcellaneous obſervations of Mr. G. Sinclare, which are added to his treatiſe of hydroſtaticks. Dr. Burnet, afterwards biſhop of Saliſbury, on my enquiry, told me thus, That he living in Glaſgow ſome years, found all people there, and the country about, fully perſuaded of the truth of the matter of fact, and that he never heard any thing objected to Mr. Sinclare's relation, but that it was too ſhort; whereas all the paſſages of that apparition would make a volume, and that there was a full relation thereof, atteſted under the hands of eye witneſſes.

Jane Brooks bewitches Richard Jones.

ON Sunday, November 15, 1657, about three o'clock in the afternoon, Richard Jones, a ſprightly youth, about twelve years old, in the county of Somerſet, ſon of Henry Jones of Shepton Mallet, being in his father's houſe alone, and perceiving one looking in at the windows, went to the door, where one Jane Brooks, of the ſame town (but then by name unknown to this boy) came to him. She deſired him to give her a piece of cloſe bread, and gave him an apple. After which ſhe

ſtroked him down on the right ſide, ſhook him by the hand, and bid him good night. The youth returned into the houſe, where he had been left well, when his father and one Gibſon went for him: about an hour afterwards they found him very ill, and complaining of his right ſide, in which the pain continued the moſt part of that night. On Monday following, in the evening, the boy roaſted the apple he had of Jane Brooks, and having eaten about half of it, was taken extremely ill, and ſometimes ſpeechleſs; but being recovered, he told his father that a woman of the town on Sunday before, had given him that apple, and that ſhe ſtroked him on the ſide. He ſaid, he knew not her name, but ſhould her perſon, if he ſaw her. Upon this Jones was adviſed to invite the women of Shepton to come to his houſe, on the occaſion of his ſon's illneſs, who told him, that in caſe the woman ſhould come when he was in his fits, if he were not able to ſpeak, he would give him an intimation by a jog, and deſired his father to lead him through the room, and he would put his hand upon her if ſhe was there. After this he continuing very ill, many women came daily to ſee him. And the Sunday afterwards, Jane Brooks, with two of her ſiſters, came in, and ſeveral other women of the neighbourhood were there.

On her coming in, the boy was taken ſo ill, that for ſome time he could not ſee or ſpeak. But having recovered his ſight, he gave his father the item, and he led him about the room. The boy drew towards Jane Brooks, who was behind her two ſiſters among the other women, and put his

hand upon her, which his father seeing, immediately scratched her face, and drew blood. The youth then presently crying out, he was well, and so continued seven or eight days. But then meeting with Alice Coward, sister to Jane Brooks, who was passing by, said to him, How do you do now, my honey? he presently fell ill again. After this the said Coward and Brooks often appeared to him. The boy would describe the cloaths and habit they were in at the time exactly, as the constable and others found upon repairing to them, though Brooks's house was at a good distance from Jones's. This they often tried, and always found the boy right in his description.

On a certain Sunday about noon, the boy being in a room with his father and one Gibson, in his fit, he suddenly called out that he saw Jane Brooks on the wall, and pointed to the place, where Gibson immediately struck with a knife. Upon which the boy cried out, O father, couz Gibson has cut Jane Brooks's hand. The father and Gibson immediately repaired to the constable, and acquainted him with what had passed, desiring him to go with them to Jane Brooks's house, which he did. They found her sitting in her room on a stool, with one hand over the other. The constable asked her how she did? She answered, not well. He asked her why she sat with one hand over the other? She replied, she was wont to do so. He enquired if any thing was amiss with her hand? Her answer was, it was well enough. The constable desired to see it, but she being unwilling to shew it him, he drew it out, and found it bloody, according to what the

boy had said. Being asked, how it came so, she said it was scratched with a great pin.

On December 8, 1657, the boy, Jane Brooks, and Alice Coward, appeared at Castle Cary, before the justices, Mr. Hunt and Mr. Cary. The boy having begun to give his testimony, upon the coming in of the two women, was instantly taken speechless; and so remained till the women were removed out of the room, and then in a short time upon examination, he gave a full relation of the above-mentioned particulars.

On the 11th of January following, the boy was again examined by the justices at Shepton Mallet, and upon the sight of Jane Brooks was again taken speechless, but was not so afterwards when Alice Coward came into the room to him.

On the appearance at Shepton, which was on February 17, there were present many gentlemen, ministers and others. The boy fell into his fits at the sight of Jane Brooks, and lay in a man's arms like a dead person; the woman was then ordered to lay her hand on him, which she did, and he thereupon started and sprung out in a very strange and unusual manner. One of the justices, to prevent all possibility of legerdemain, desired Gibson and the rest to stand off from the boy, and then the justice himself beheld him; the youth being blindfolded, the justice called as if Brooks should touch him, but winked to others to do it, which two or three successively did, but the boy appeared not concerned. The justice then called on the father to take him, but had privately before desired one Mr. Strode to bring Jane Brooks to touch him at such a time

as he ſhould call for his father, which was done, and the boy immediately ſprang out after a very odd and violent faſhion. He was after touched by ſeveral perſons and moved not, but Jane Brooks being cauſed to put her hand upon him, he ſtarted, and ſprang out twice or thrice as before. All this while he remained in his fit, and ſome time after; and being then laid on a bed in the ſame room, the people preſent could not for a long time bend either of his arms or legs.

Between the ſaid 15th of November and the 11th of January, the two women appeared often to the boy, their hands cold, their eyes ſtaring, and their cheeks and lips pale. In this manner on a Thurſday about noon, the boy being newly laid into his bed, Brooks and Coward appeared to him, and told him, that what they had begun they could not perform. But if he would ſay no more of it, they would give him money, and ſo put a two-pence into his pocket. After which they took him out of bed, laid him on the ground and vaniſhed, and the boy was found by thoſe who came into the room, lying on the floor as if he had been dead. The two-pence was ſeen by many, and when it was put into the fire and hot, the boy would fall ill; but as ſoon as it was taken out and cold, he would be as well as before. This was ſeen and obſerved by a miniſter, when the boy was in one room, and the two-pence (without his knowledge) put into the fire in another, and this was divers times tried, in the preſence of ſeveral perſons.

Between the 8th of December and the 17th of

February in the next year, divers perſons at ſundry times, heard in the boy a noiſe like the croaking of a toad, and a voice with in him ſaying, Jane Brocks, Alice Coward, twelve times in near a quarter of an hour. At the ſame time ſome held a candle before the boy's face, and earneſtly looked on him, but could not perceive the leaſt motion of his tongue, teeth, or lips, while the voice was heard.

On the 25th of February between two and three in the afternoon, the boy being at the houſe of Richard Iſles, in Shepton Mallet, went out of the room into the garden: Iſles's wife followed him, and was within two yards when ſhe ſaw him riſe up from the ground before her, and ſo mounted higher and higher, till he paſſed into the air over the garden wall, and was carried ſo above ground more than thirty yards; falling at laſt at one Jordan's door at Shepton, where he was found as dead for a time; but coming to himſelf, told Jordan, that Jane Brooks had taken him up by the arm out of Iſles's garden, and carried him in the air, as above related.

The boy at ſeveral other times was gone on a ſudden, and upon ſearch after him, found in another room as dead, and ſometimes ſtrangely hanging above the ground; his hands being flat againſt a great beam at the top of the room, and all his body two or three feet from the ground. There he hath hung a quarter of an hour together, and being afterwards come to himſelf, he told thoſe that found him, that Jane Brooks had carried him to that place, and held him there. Nine people at the ſame time ſaw the boy ſo ſtrangely hanging by the beam.

From the 15th of November to the 10th of

March following, he was, by reaſon of his fits, much waſted in his body; but after that time, being the day the two women were ſent to goal, he had no more of thoſe fits.

Jane Brooks was condemned at Charde aſſizes, and executed March 26, 1658.

A miraculous Cure of a Dutch Woman, accompanied with an Apparition.

THE narrative taken by a Dutch merchant from her own mouth, begins thus, A miraculous cure upon Jeſch Claes, a woman about fifty years of age, for theſe many years well known to myſelf and the neighbours. This woman for fourteen years had been lame of both her legs, one of them being dead and without feeling, ſo that ſhe could not go, but creep upon the ground, or was carried in people's arms as a child, but now, through the power of God Almighty ſhe hath walked again, which came to paſs after this manner, as I have written it from her own mouth.

In the year 1676, about the 13th or 14th of this month, of October, in the night, between one and two o'clock, Jeſch Claes being in bed with her huſband, who was a boatman, ſhe was three times pulled by the arm, with which ſhe awaked, and cried out, O Lord! what may this be? Hereupon ſhe heard an anſwer in plain words, "Be not afraid, I am come in the name of God, to tell you, that your malady which hath been for many years

upon you, shall depart, and it shall be given you from God Almighty, to walk again. But keep this to yourself till further answer." Whereupon she cried aloud, O Lord! that I had a light, that I might know what this is, then had she this answer, "There needs no light. Light shall be given you from God." Then came a light over all the room, and she saw a beautiful youth about ten years of age, with curled yellow hair, in white raiment to the feet, who went from the bed-head to the chimney with a light, which a little after vanished. Hereupon did something gush from her hip, or diffuse itself through her leg as a water, to her great toe, where she found life rising up; and feeling it with her hand, she cries out, "Lord give me now again my feeling, which I have not had for so many years." And further, she continued crying and praying to the Lord according to her weak measure.

Yet she continued that day, being Wednesday, and the next day Thursday, as before, till evening at six o'clock; at which time she sat at the fire dressing the food. Then there came as a rushing noise in both her ears, with which it was said to her, "Stand, your walking is given you again." Then did she immediately stand up, that had for so many years crept, and went to the door: her husband meeting her, was exceedingly afraid, and drew back. In the mean while, she cried out, "My dear husband, I can walk again." The man thinking it was a spirit, drew back, saying, "You are not my wife:" but his wife taking hold of him, said, "My dear husband, I am the self same that hath been married these thirty years to you. The

Almighty God hath made me to walk again." But her husband being amazed, drew back to the side of the room, till at last she clapt her arms about his neck, and yet he doubted, and said to his daughter: "Is this your mother?" she answered, "Yes, father, this is my mother indeed, I have seen her walk also, before you came in." This person dwells upon Princes island in Amsterdam. This relation is attested by many famous witnesses.

Account of Mother Jackson's Witchcraft.

THIS story hath as much certainty with it as any human story can have. The author that writes it is a famous minister of the gospel, and attested by famous witnesses. This woman was arraigned and condemned at Newgate, for bewitching one Mary Glover, a merchant's daughter in Thames-street. One doctor Boncraft did inform judge Anderson, then Lord chief justice, that the said mother Jackson was wronged, and that the maid did counterfeit; whereupon the Lord chief justice gave order to Sir John Crook, then recorder of London, to make trial of them in his chamber at the temple. The maid being sent for, came with her mother and divers of the neighbours; and about an hour after the witch was sent for, and was brought in disguised like a country-market woman, with a mufflet hiding her face, and an old hat, and a short cloak spattered with mire. When she entered the chamber, the maid suddenly fell down

backward upon the floor, with her eyes drawn into her head, her tongue towards her throat, her mouth drawn up to her ear, her body become ſtiff and ſenſeleſs. Her lips being ſhut cloſe, a plain and audible voice came out of her noſtrils ſaying, "Hang her, hang her." Then did the recorder cry for a candle, and a ſheet of paper, and held the paper flaming to her hand, till her hand did bliſter. The bliſter did break and water came out, which dropt down upon the floor, the maid lying ſtill ſenſeleſs as a dead body, with the voice coming out of her noſtrils, ſaying, "Hang her, hang her." Then the recorder called for a long pin, which he held in the flame of the candle till it was very hot, and thruſt the head of it into her noſtrils to ſee if that would make her ſneeze, wink, or bend her brows, or ſtir her head, which ſhe did not, but lay ſtill as one dead and ſenſeleſs. Then I told the recorder (ſaid my author) that I had often prayed with the maid, and that when I did conclude with the Lord's prayer, the maid as ſoon as I ſaid ("but deliver us from evil,") was toſt up, and ſhaken as if a maſtiff dog ſhould take a little cur into his mouth, and ſhake him. Then the recorder bad the witch ſay the Lord's prayer, which ſhe did till ſhe came to theſe words, "But deliver us from evil," which ſhe ſkipt over, and would by no means be brought to ſay them. Then they bad her rehearſe the articles of the chriſtian faith, which ſhe did, till ſhe came to theſe words (our Lord) that Jeſus Chriſt was our Lord. I told the recorder alſo, that when the maid was in her ſenſeleſs and dead fits, if the witch did but lay her hand upon her, ſhe was toſt and thrown towards her. Thereupon the recorder cauſed the

maid to be taken up, and laid upon a bed, and cloaths to be laid upon her, especially her head, because she should not see nor hear. Then he made signs to the women to stand round about the bed, and that the witch should stand among them, and that every one should lay hands upon her softly, which they did, and the maid did not stir, till the witch laid her hand upon her: then all the cloaths were thrown off, and the maid tost towards her. Whereupon, the recorder, looking upon the witch, said, "Lord have mercy upon the woman," and sent her to Newgate. Then as soon as she was gone, the voice that came out of the maid's nostrils ceased, and she came to herself, and went home with her mother.

About three weeks or a month after the witch was condemned, the maid continued every second day in most strange and fearful fits and torments. The recorder hearing of it, did blame me and all the ministers of London; and told me, "That we might all of us be ashamed to see a child of God in the claws of the devil, without any hopes of deliverance, but by such means as God hath appointed, viz. fasting and prayer.

Within few days after, it pleased God to make me an instrument to draw five ministers, and other good christians together, to set a day apart, and to join with me in that holy exercise, wherein we continued from morning till after candle lighting. Then on a sudden, after a fearful conflict which did much amaze some, and caused them to cry with a confused noise, "Jesus save, Jesus help," the maid did start out of a wand chair, where

she sat, and with her strength did lift up me with her. I kneeled behind her, and holding her in my arms, she did throw white froth out of her throat and mouth round about the chamber, and on a sudden fell down into the chair, as one truly dead, with her head hanging down into the chair, her neck and arms limber and supple, which before were stiff as a frozen thing; then suddenly life came into her whole body, and her eyes which were drawn into her head, and her tongue, which was pulled into her throat, came into their right places. Then she looked up with a chearful countenance round about the chamber, and with a loud voice spake, saying, "O he is come, he is come, the Comforter is come, the Comforter is come, I am delivered, I am delivered." Her father hearing these words, wept for joy, and with a faltering voice, said, "O these were her grandfather's words, when he was at the stake, the fire crackling about him." It seems he died a maryr in queen Mary's time. Then she kneeled down, and offered a sweet evening sacrifice of thanks and praise to God for her deliverance till her voice grew weak. Then did the minister speak to her to forbear, and let one of them end the day with thanksgiving. And in regard that I (said the minister) had begun the day with prayer, the company desired me to make an end with thanksgiving. This being done, care was had of her, to put her to some minister for a year, lest Satan should assault her again. And by common consent she was put to me, and I took her home to my own house, for being my servant for that time, and her mother and sister, and lodg-

ed them at my houſe, in great Saint Helen's, which then was my living. This relation was publiſhed in the year 1642 by the miniſter, whoſe name is Lewis Hughes, and is yet to be ſeen in print.

King Duff, the 78th King of Scotland, bewitched.

THOUGH this be well known to all who read our Scots hiſtories, yet it will not be amiſs to inſert it here, as in its own place, for their ſake, eſpecially, who have not heard of it. While the king was about the ſettling of the country, and puniſhing the troublers of the peace, he began to be ſore afflicted in his body with a new and unheard of diſeaſe, no cauſes of his ſickneſs appearing in the leaſt. At length, after that ſeveral remedies and cures were made uſe of to no purpoſe, a report is ſpread, the authors thereof being uncertain, that the king was brought to that ſickneſs and trouble by witches. The ſuſpicion aroſe from an unuſual ſweating he was under, his body pining and withering away by little and little, and his ſtrength failing day by day. And ſince all his phyſicians had done their utmoſt, and yet no appearance of recovery, it was ſuppoſed his caſe was extraordinary. Therefore all men being vehemently intent upon the event, news came to the court, that night-meetings were kept at Forres, a town in Murray, for taking away the life of the king. This was preſently received and believed

for truth, becauſe no other thing did occur for the preſent more probable. Whereupon truſty and faithful men are preſently ſent away to one Donald, governor of the caſtle there, in whom the king had the greateſt truſt and confidence. This man having gotten ſome knowledge of the buſineſs from a certain young wench, whoſe mother was under a bad report of being ſkilful in this black art, found out and diſcovered the whole matter. The young harlot is taken, becauſe ſhe had ſpoken ſome words raſhly anent the king's ſickneſs, and that within a few days his life would be at an end. Some of the guard being ſent, found the laſs's mother with ſome haggs, ſuch as herſelf, roaſting before a ſmall moderate fire, the king's picture made of wax. The deſign of this horrid act was, that as the wax by little and little did melt away, ſo the king's body, by a continual ſweating, might at laſt totally decay. The waxen image being found and broken, and thoſe old haggs being puniſhed by death, the king did in that ſame moment recover.

The Apparition of Edward Avon to his Son-in-law Thomas Goddard.

THomas Goddard of Marleburgh, in the county of Wilts, weaver, on the ninth of November 1674, going to Ogburn, at a ſtile on the highway, about nine in the morning, met the apparition of his father-in-law, one Edward Avon, of this town, glover, having upon him, to appearance, the ſame cloaths, hat, ſtockings and ſhoes, he did uſually wear when he was living, ſtanding by, and leaning over that ſtile; which when he came near, the apparition ſpake to him, with an audible voice, theſe words, "Are you afraid?" To which he anwered, "I am thinking on one who is dead, and buried, whom you are like." To which the apparition replied with the like voice, "I am he you were thinking on; I am Edward Avon your father-in-law: Come near me, I will do you no harm. To which Goddard anſwered, "I truſt in him that bought my ſoul with his precious blood, you ſhall do me no harm." Then the apparition ſaid, "How ſtand caſes at home?" Goddard aſked, "What caſes?" Then he aſked him, "How do William and Mary?" Meaning, as he conceived, his ſon William Avon, a ſhoe-maker here, and Mary his daughter, the ſaid Goddard's wife. Then it ſaid, "What? Taylor is dead;" meaning, as he thought, one Taylor of London, who married his daughter Sarah; which Taylor died at Michael-

mas laſt. Then the apparition held out his hand, and in it, as Goddard conceived, twenty or thirty ſhillings in ſilver, and then ſpake with a loud voice, "Take this money, and ſend it to Sarah; for I ſhut up my bowels of compaſſion towards her in my life-time, and now there is ſomewhat for her." And then ſaid, "Mary (meaning the ſaid Goddard's wife, as he conceived) is troubled for me; but tell her, God hath ſhewed mercy contrary to my deſerts." But the ſaid Goddard anſwered, "In the name of Jeſus I refuſe all ſuch money." Then the apparition ſaid, "I perceive you are afraid, I will meet you ſome other time." And immediately it went up the lane to his appearance. So he went over the ſame ſtile, but ſaw it no more that day.

He ſaith, the next night about ſeven of the clock, it came and opened his ſhop windows, and ſtood in the like cloaths, looking him in his face, but ſaid nothing to him. And the next night after, as Goddard went forth into his backſide, with a candle in his hand, it appeared to him again in the ſame ſhape, but he being in fear ran into his houſe, and ſaw it no more then.

But he ſaith, that on Thurſday the 12th inſtant, as he came from Chilton, riding down the hill between the manor-houſe and Axford-farm-field, he ſaw ſomewhat like a hare croſſing his way, at which his horſe frighted, threw him into the dirt, and as ſoon as he could recover on his feet, the ſame apparition met him there again in the ſame habit, and there ſtanding about eight feet before him in the way, ſpake again to him with a loud voice,

"Source (a word he commonly uſed when living) you have ſtaid long," and ſaid to him, "Thomas, bid William Avon take the ſword that he had of me, which is now in his houſe, and carry it into the wood, as we go to Aiton, on the upper end of the wood, by the way-ſide, for with that ſword I did wrong thirty years ago, and he never proſpered ſince he had that ſword. And bid William Avon give his ſiſter Sarah twenty ſhillings which he received of me. And do you talk with Edward Laurence, for I borrowed twenty ſhillings of him ſeveral years ago, and did ſay I had paid him, but I did not pay it him; and I would deſire you to pay him twenty ſhillings out of the money which you had from James Elliot at two payments." Which money the ſaid Goddard now ſaith was five pounds, which James Elliot a baker here owed the ſaid Avon on bond, and which he, the ſaid Goddard, had received from the ſaid Elliot ſince Michaelmas, at two payments, viz. Thirty five ſhillings at one, and three pounds five ſhillings at another payment. And it further ſaid to him, "Tell Margaret (meaning his own wife, as he conceived) that I would deſire her to deliver up the little money which I gave to little Sarah Taylor the child, or any one ſhe will truſt for it: but if ſhe will not ſpeak to Edward Laurence to perſuade her; then tell her that I will ſee her very ſuddenly; and ſee that this be done within a twelve month and a day after my deceaſe, and peace be with you." And ſo it went away over the rails, into the wood there, in the like manner as any man would go over a ſtile, to his apprehenſion, and

so he saw it no more at that time. And he saith that he paid the twenty shillings to Edward Laurence of this town, who being present, now doth remember, he lent the said Avon twenty shillings about twenty years ago, which none knew but himself and his wife and Avon and his wife, and was never paid it again before now by this Goddard.

And this Goddard further says, that this very day, by Mr. Major's order, he with his brother-in-law William Avon, went with his sword, and about nine o'clock this morning, they laid down the sword in the copse, near the place the apparition had appointed Goddard to carry it: and then coming away thence, Goddard looking back, saw the same apparition again in the like habit as before; whereupon he called to his brother-in-law, and said, "Here is the apparition of our father," who said, "I see nothing;" then Goddard fell on his knees, and said, "Lord open his eyes that he may see it, if it be thy blessed will." And the apparition to Goddard's appearance, beckoned with his hand to come to it, and then Goddard said, "In the name of the Father, Son, and Holy Ghost, what would you have me to do?" Then the apparition said to him, "Thomas, take up the sword and follow me." To which it answered, "Thomas, do you take up the sword;" and so he took it up and followed the apparition about ten poles in length further into the copse, and then turning back, he stood still about a pole and a half from it, his brother-in-law staying behind at the place where they first laid

down the sword; then Goddard laying down the sword upon the ground, saw something stand by the apparition like a mastiff dog of a brown colour. Then the apparition coming towards Goddard, he stept back about two steps. And the apparition said to him, "I have a permission to you, and a commission, not to touch you;" and then it took up the sword, and went back to the place, at which before it stood, with a mastiff dog by it as before, and pointed the top of the sword into the ground, and said, "In this place lies buried the body of him whom I murdered in the year 1635, which is now rotten and turned to dust." Whereupon Goddard said, "I do adjure you in the name of the Father, Son, and Holy Ghost, when did you commit this murder?" And it said, "I took money from the man, and he contended with me, and so I murdered him." Then Goddard asked him, who was confederate with him in the said murder? And he said, "None but myself was accessary thereto." Then Goddard said, "What would you have me to do in this thing?" And the apparition said, "This is, that the world may know that I murdered a man, and buried him in this place in the year 1635.

Then the apparition laid down the sword, on the bare ground there, whereupon grew nothing, but seemed to Goddard to be as a grave sunk in; and then the apparition running further into the copse, vanished, and he saw it no more; whereupon Goddard and his brother-in-law, Avon, went away together, leaving the sword there. Avon

told Goddard he heard his voice, and underſtood what he ſaid, and heard other words diſtinct from his, but could not underſtand a word of it, nor ſaw any apparition at all, which he now being preſent affirmeth, and all, which the ſaid Goddard then atteſted under his hand, and affirmed he will depone the ſame, when he ſhall be thereto required.

Account of a Magician at Antwerp.

MR. Tindal, the firſt tranſlator of the bible into Engliſh after the reformation, being at Antwerp, whilſt the perſecution was hot in England againſt the truth, he was told by ſome Engliſh merchants there, of a notable magician in that place, whoſe uſe was at feaſts, or when they uſed to meet at ſupper, to bring to the table whatever wines or delicious fruit the company would deſire, and ſet preſently before them, with other amazing proofs of the power of the devil. Mr. Tindal perceiving what a ſnare this might be to ſome, deſired, that when they met together with him, he might be preſent, without being known what he was. After they were met and at table, this wretched magician, after this manner, began to try his black art; but it would not do with him. For whilſt he had wearied himſelf in obſerving his ſpells, charms and incantations; and what the fartheſt that helliſh ſkill and power could do, to ſatisfy the company, he was at laſt enforced to that confeſſion

before them all, which he ſpake with great wrath and anger, "That there was one in the company that hindred his work, by reaſon of whom he could get nothing done at that time."

I may add to this a ſtrange providence of God, Mr John Craig, that was a miniſter to king James in Scotland, being, when he was a young man, apprehended at Rome, for venting hereſy, as they called it, was ſhut up in priſon. In the mean time Paul IV. dies. The Banditti that night broke up all the priſon doors, and ſet at liberty all the priſoners. Mr. John Craig eſcapes, with an intention to go to Bononia. But fearing hurt there, he ſet his mind towards Milan. When he had travelled ſome days, declining the high-ways out of fear, he came into a foreſt, a wild and deſert place, and, being ſore wearied, lay down among ſome buſhes, at the ſide of a little river, to refreſh himſelf; he lay there penſive and full of thought: for neither knew he in what place he was, nor had he means to carry him out of the way. In the mean time there came a dog fawning upon him, with a purſe in his teeth with money, and lays it down before him; he ſtrucken with fear riſes up: but conſtruing the ſame to proceed from God's favourable providence, he accepted of it, and held on his way till he came to Vienna in Auſtria.

Account of Hattaraick, an old Warlock.

THIS man's name was Sandie Hunter, who called himself Sandie Hamilton, and, it seems, was called Hattaraick by the devil, and so by others, as a nick-name. He was first a nolt-herd in East Lothian to a gentleman there. He was much given to charming, and curing of men and beasts by words and spells. His charms sometimes succeeded, sometimes not. On a day herding his kine upon a hill-side in the summer-time, the devil came to him in the form of a mediciner, and said, "Sandie, you have too long followed my trade, and never acknowledged me for your master; you must now take on with me, and be my servant, and I will make you more perfect in your calling." Whereupon the man gave up himself to the devil, and received his mark, with this new name. After this he grew very famous through the country, for his charming, and curing of diseases in men and beasts, and turned a vagrant fellow, like a jockie, gaining meal and flesh, and money by his charms; such was the ignorance of many at that time. Whatever house he came to, none durst refuse Hattaraick an alms, rather for his ill than his good. One day he came to the yait of Samuelston, when some friends after dinner were going to horse. A young gentleman, brother to the lady, seeing him, switched him about the ears, saying, "You warlock cairle, what have you to

here?" whereupon the fellow goes away grumbling, and was overheard say, "You shall dear buy this ere it be long." This was *damnum minatum*. The young gentleman conveyed his friend a far way off, and home that way again, where he supped. After supper taking his horse, and crossing Tyne water to go home, he rides through a shady piece of a haugh, commonly called Allers, and the evening being somewhat dark, he met with some persons there that begat a dreadful consternation in him, which for the most part, he would never reveal. This was *malum secutum*. When he came home, the servants observed terror and fear in his countenance. The next day he became distracted, and was bound for several days. His sister the lady Samueltown hearing of it, was heard to say, "Surely that knave, Hattaraick, is the cause of his trouble, call for him in all haste." When he had come to her, "Sandie," says she, "what is this you have done to my brother William?" "I told him," says he, "I should make him repent his striking of me at the yait lately." She giving the rogue fair words, and promising him his poke full of meal, with beef and cheese, persuaded the fellow to cure him again. He undertook the business, "but I must first, says he, have one of his sarks," which was soon gotten. What pranks he played with it cannot be known. But within a short while the gentleman recovered his health. When Hattaraick came to receive his wages, he told the lady, "Your brother William shall quickly go off the country, but shall never return." She knowing the fellow's prophesies to

hold true, caused her brother to make a disposition to her of all his patrimony, to the defrauding of his younger brother George. After that this warlock had abused the country for a long time, he was at last apprehended at Dunbar, and brought into Edinburgh, and burnt upon the Castle-hill.

I have inserted this story, which I had from the gentleman's own brother, a thing well known at that time through the country, not so much for any matter in it, as that it may be an occasion to me to speak a little of charms. The word charm or incantation comes from the Latin word *carmen*, signifying a verse, because the Roman soothsayers gave their charms in verse. It is only a strange composure of words to blind the understanding of people, pretending by virtue of words great matters may be brought to pass. But words of themselves, either spoken or written, (as these charms) have no force to bring any thing to pass. It is only the power of almighty God. Charming is much practised by the Pope, and the Romish church. Their whole forms of religion, both in private and in public consisting of charms of all sorts. Pope Leo had a charm which he said he had from an angel, who thought that whosoever carried that charm in writ about him, and said every day three Pater Nosters, three Aves, and one Creed, shall not that day be conquered of his enemies, nor be in other danger ghostly or bodily, but shall be protected by these holy names of Jesus Christ, written with the four Evangelists, and crosses between them, as † Jesus † Christus † Mes-

ſias † Soter † Emmanuel, &c. It is ſtill a common practice among the Papiſts, to carry charms about them, to make them ſhot-free when they go to war; as alſo hath been found by experience in the late Iriſh wars, many of the idolatrous Iriſh being found with charms in their pockets, compoſed by the Popiſh clergy. They make their holy water by charm or conjuration, thus, "I conjure thee, thou creature of water, in the name of the Father, Son, and Holy Ghoſt, that thou drive the devil out of every corner of this church and altar; ſo that he remain not within our precincts, which are juſt and holy." This is uſed in the dedication of their churches. Thus by holy water they not only conjure the devil from their churches, but from dwelling-houſes, from meat and drink, from ſalt upon the table. They dedicate their bells in ſteeples, which have power to clear the air from devils. It it likewiſe a ſort of charm which many witches have, namely, to cut the row-antree between the two Beltan days. If any man or woman, horſe, or cow, ſhall have a piece thereof upon them, no devil or fairy ſhall have power to meddle with them. An old woman whom I read of, uſed this charm when ſhe went to bed.

Matthew, Mark, Luke and John,
The bed be bleſt that I lie on.

Another old woman taught her neighbour this charm, when the butter would not churn.

Come butter come,
Come butter come,
Peter ſtands at the gate
Waiting for a butter-cake,
Come butter come.

Account of the Witch of Calder.

THE famous witch of Calder is not to be altogether paſſed by. This horrible ſlave of Satan was firſt ſuſpected by her neighbours, and then her horrible witchcrafts were found to the conviction of many, and direful experience of my lord Torphichen's family.

She had a child died, which ſhe gave to the devil, not only the ſoul, but the corpſe without burying.

She put an incantation upon the foreſaid honourable lord's ſon, ſo that he was the terror as well as the grief of the family. This child was in a room with his ſiſters, he told them he knew what was doing by others abſent; the daughters told their lady mother. I forbear to tell all I had from eye and ear witneſſes; but this one I cannot paſs. The ſon was tormented extremely, and at length his pedagogue ſitting up with him one night, and being ſleepy, he ſaw a flaſh of fire at the window: but thinking the child was aſleep, continued to watch more carefully; and, as he thought, in a little time, the ſame fire appeared at the window; the child was awake in bed, and told him he had

been at Torryburn in the time. This child was feveral times taken away. He told the family when he was to be taken away at other times; and ſometimes, even then, though they waited on him, he appeared to be lifted up in the air, to be taken from them. This witch being taken to cuſtody, ſhe then diſcovered others who are all dead.

She was examined by the miniſter of the pariſh, and ſeveral others; but was brutiſhly ignorant, and ſcarce knew any thing but her witchcraft. There was one day that this child was waited on when he was to be taken away, they kept the door and window cloſe; but a certain perſon going to the door, was lifted in the air; but was catched by the heels and coat-tails, and brought back.

There were many and dreadful things happened to this child, which I forbear to mention, on account of the honourable family, and that it is too late, and in every body's head.

When the witch was examined about the corpſe of her child, ſhe ſaid the corpſe was buried; but the wright that made the coffin declared, that ſhe put nothing in the coffin but clouts. Then ſhe ſaid, The child being long pined, and all the fleſh taken off by the ſickneſs, it appeared but clouts; yet at length ſhe confeſſed, that ſhe gave the corpſe as well as the ſoul to the devil, which he ſaid he was to make a roaſt of. She with all her helliſh accomplices died in cuſtody, after they had confeſſed many amazing incantations, and horrible unheard of witchcrafts.

Surprising Dream of an Arcadian.

AS two Arcadians, intimate companions, were travelling together, when they came to Megara, one of them went to an inn, and the other to a friend's house. Both had supped at their respective places, and were gone to bed; when he, who was at his friend's house, dreamt that his companion came to him, and begged for heaven's sake to assist him, for the inn-keeper had contrived a way to murder him. Frightened at first out of his sleep, he rose up, but coming a little to himself, he thought, upon recollection, no heed was to be given to the vision, and went quietly to bed again. But he was no sooner got into his second sleep, but the same vision repeated its visit, but the form of its petition was quite altered. He besought him that, since he had not come to his assistance, while he was among the living, he would not suffer his death to go unrevenged: told him, that as soon as he was murdered, he was tossed by the inn keeper into a waggon, and had a little straw thrown over his corpse. He intreated him to be ready very early at the door before the waggon went out of town. This dream it seems disturbed him very much, and made him get up very early. He nicked the time, and met with the waggoner just at the door, and asked him what he had in his cart. The fellow run away frighted and confounded. The dead body was pulled out of it, and the whole matter

coming plainly to light, the inn-keeper ſuffered for the crime. What is there one can call more divine than a dream like this?

The Dream of Simonides.

THIS perſon, ſeeing a body thrown dead upon the ſhore, though a ſtranger, cauſed it to be buried. Much about that time he had it in his head to go on ſhip board, but dreamt that he had warning given him by the man interred, not to go; that if he went, the ſhip would infallibly be caſt away. Upon this, Simonides returned, and every ſoul of them that went on board was loſt.

A wonderful Dream of Preſtantius.

A CERTAIN gentleman, named Preſtantius, had been entreating a philoſopher to ſolve him a doubt, which the philoſopher refuſed to do. The night following, although Preſtantius was broad awake, he ſaw the philoſopher ſtanding full before him, who explained his doubts to him, and went away the moment after he had done. When Preſtantius met this philoſopher next day, he aſks him why, ſince no intreaties could prevail with him the day before to anſwer his queſtion, he came to him unaſked, and at an unſeaſonable time of night, and opened every point to his ſatisfaction. To

whom the philosopher thus replied. Upon my word it was not I that came to you; but in a dream I thought my own self that I was doing you such a service.

Strange Dream of Archbishop Abbot's Mother.

WHEN archbishop Abbot's mother (a poor clothworker's wife in Guildford) was with child of him, she longed for a Jack, and dreamt that if she should eat a Jack, her son in her belly should be a great man. She arose early the next morning and went with her pail to the river side (which runs by the house, now an ale-house) to take up some water, and in the water in the pail, she found a good jack, which she dressed, and eat it all. Several of the best inhabitants of the town were invited to the christening of the child; it was bred up a scholar in the town, and, by degrees, came to be archbishop of Canterbury.

Miraculous Preservation of Dr. Hamey, by a Dream.

WHEN Doctor Hamey, one of the college of physicians in London, being a young man, went to travel towards Padua, and coming to Dover (with several others) he shewed his pass, as the rest did, to the governour there. The go-

vernour told him, that he must not go, but he must keep him prisoner. The doctor desired to know for what reason; and how he had transgressed? Well, it was his will to have it so. The packet-boat hoisted sail in the evening (which was very clear) and the doctor's companions in it. There ensued a terrible storm, the packet boat was lost, and all the passengers drowned. Next day the sad news was brought to Dover. The doctor was unknown to the governour, both by name and face; but the night before, the governour had a perfect vision in a dream, of doctor Hamey who came to pass over to Calais, and that he had a warning to stop him. This the governour told the doctor the next day. The doctor was a pious good man, and has several times related the story.

A Murder wonderfully discovered by a Dream.

IN 1690, one in Ireland dreamt of a brother or near relation of his (who lived at Amesbury in Wiltshire) that he saw him riding on the Downs, and that two thieves robbed and murdered him. The dream awaked him; he fell asleep again, and had the like dream. He wrote to his relation an account of it, and described the complexion, stature, and cloaths of the thieves, and advised him to take care of himself. Not long after he had received this monitory letter, he rode towards Salisbury, and was robbed and murdered; and the two vil-

lains were discovered by this letter, tried, executed, and hung in chains on the road to London.

Surprising Dream of Glaphyra.

GLAPHYRA, the daughter of king Archilaus, after the death of her two first husbands, (being married to a third, who was brother to her first husband, and so passionately in love with her, that he turned off his former wife, to make room for this marriage) had a very odd kind of dream. She fancied that she saw her first husband coming towards her, and that she embraced him with great tenderness; when, in the midst of the pleasure which she expressed at the sight of him, he reproached her after the following manner; "Glaphyra, says he, thou hast made good the old saying, that women are not to be trusted. Was not I the husband of thy virginity? Have I not children by thee? How couldst thou forget our loves, so far as to enter into a second marriage, and after that into a third; nay, to take for thy husband a man who has so shamelessly crept into the bed of his brother? However, for the sake of our past loves, I shall free thee from thy present reproach, and make thee mine for ever." Glaphyra told this dream to several women of her acquaintance, and died soon after.

Remarkable Viſion of King James V.

KING James V. dreamed, that James Hamilton, (who was executed for high treaſon) was running at him with his drawn ſword; and that firſt he cut off his right arm, then his left, and threatned ſhortly to come and take away his life; and then diſappeared. When the king awoke in a fright; and pondering about the event of his dream, word was brought him, that both his ſons departed this life, almoſt at one and the ſame time.

The Dream of St. Polycarp.

ST. Polycarp biſhop of Smyrna, a man eminent for his great piety, learning and ſanctity of manners, when the perſecution growing hot at Smyrna, the general cry was, away with the impious; let Polycarp be ſought for. The good man, unmoved at the news, reſolved to endure the brunt, until his friends, knowing his importance and uſefulneſs to the church, prevailed with him to turn aſide to a neighbouring village, where with a few companions, he continued day and night in prayer, earneſtly interceding with heaven for the peace and tranquillity of all the churches in the world: three days before he was ſeized by thoſe employed.

to hunt for him, falling in a trance at night, as he was at prayer, he dreamed, that his pillow was on fire, and was burnt to ashes, which, when he awakened, he told his friends, and was a prophetic presage that he should be burnt alive for the testimony of Christ; in the mean while his friends prevailed further with him, to retire to another village, where he was found out by the hunters, whom he might have avoided, but did not chuse it, saying, the Lord's will be done. He was immediately conducted into the city, at the command of Herod the Trenarcha, or justice of the peace in that district, who was his mortal enemy. Being led to the place of execution, a voice was heard from heaven by many, saying, Polycarp, be strong, and quit thyself like a man. Being brought before the publick tribunal, where the proconsul having asked, if he was Polycarp, answered in the affirmative; and, though several deaths and tortures were named, it was agreed at length he should be burnt; towards which the apparatus being prepared, he was tied to a stake, but at his own desire, not nailed; for he said, he was endued with courage enough to abide the fire without nailing. When the pile was lighted, the flames, how violent soever, in a most marvellous manner, formed themselves in an arch, so as they did not touch or affect the body of the dying martyr: which the cruel unrelenting persecutors observing, ordered one present to dispatch him with a sword, who having thrust him in the side, such abundance of blood issued from the wound, as extinguished the fire. Those who are curious to have this mournful theme at more length,

will find it, in all its circumstances, in Doctor Cave's lives of the primitive fathers, from page 18th, to page 22d, folio edition.

Account of the Second-Sighted Inhabitants of St. Kilda.

BARBARA M'Pherson, relict of the deceast Mr. Alexander M'Leod, late minister of St. Kilda, informed me, the natives of that island have a particular kind of the second-sight, which is always a forerunner of their approaching end. Some months before they sicken, they are haunted with an apparition resembling themselves in all respects, as to their person, features or cloathing: This image (seemingly animated,) walks with them in the fields, in broad day-light; and if they are employed in delving, harrowing, seed sowing, or any other occupation, they are at the same time mimicked by this ghostly visitant. My informer added further, that having visited a sick person of the inhabitants, she had the curiosity to enquire of him, if at any time he had seen any resemblance of himself, as above described? he answered in the affirmative, and told her, that to make further trial, as he was going out of his house on a morning, he put on straw-rope garters, instead of those he formerly used, and having gone to the fields, his other self appeared in such garters. The conclusion was, the sick man died of that ailment; and she no longer questioned the truth of those remarkable presages.

Strange Inſtance of the Second-Sight of Marion Ghearr, a noted Seer.

DONALD M'Caſkill tenant in Glendale, with whoſe probity I am intimately acquainted, informed me, That when he was a ſervant to Alexander M'Leod tackſman of Brucairre, one Donald Martin, his fellow-ſervant and companion in the ſame houſe, had got Katherine M'Leod (ſiſter to the landlord,) with child; and that, thereafter, Marion Ghearr, a notable ſeer, coming into the houſe at night, as ſhe paſſed a partition, fell on the floor and fainted away; the people of the houſe having taken care of her, enquired after ſhe recovered, (as ſhe was wont to ſee the ſecond-ſight,) if ſhe ſaw it at that time; ſhe told ſhe had; and that, as ſhe entered, ſhe ſaw two corpſes ſtretched to the dales that ſtood in the partition, which gave her ſuch a fright as made her drop on the floor. Soon thereafter the above Katherine M'Leod died in labour, without being delivered, and thoſe dales were employed for her coffin.

The Second-Sight of Alexander M'Donald.

ABOUT five o'clock at night, Alexander M'Donald and half a dozen more, all honeſt tenants, came into the change-houſe of Kilmore in Slate, about a piſtol ſhot from the kirk, to take a moderate refreſhment, it being in the month of December, then cold froſty weather; about an hour after coming in, he accidentally went to the door, which fronted to the kirk-yard, ſaw, to his great ſurpriſe, the whole kirk-yard was covered over with men; not only ſo, but heard the confuſed murmur of their ſpeech, yet not ſo as to diſtinguiſh word by word, or to underſtand any part thereof; the moon was ſo bright, that he diſcerned a croud about the place of burial diſtinctly, belonging to the family of M'Donald, and the reſt of the company diſperſed in two's and three's over the whole church-yard. After he had ſufficiently ſatisfied his curioſity, he went into the change-houſe, and told the company what he had ſeen, who immediately ſprung to the door, and had the ſame ſight for the ſpace of twelve minutes, and then it gradually vaniſhed from their ſight, they being ten in number. The wife of the houſe, her daughter and ſervant, are ſtill in life, who were of the number that ſaw this viſion; and, it is obſervable, that a month thereafter, the old lady M'Donald was buried in the very ſpot where they imagined to have ſeen the throng of people.

Remarkable Account of the sudden Death of Archibald M'Queen.

IN the year 1751, Archibald M'Queen, son to the deceast reverend Mr. Archibald M'Queen late minister of Snisort, leaving his father's house on a Thursday morning, in the month of October, went across the hills of Troterniss, to a place on the east-side called Rigg: in his way from thence to Tottarome, about four in the afternoon, he was taken with an apoplectic fit, of which he died on the spot, though within a pistol-shot of Mr. Nicolson's house, who, by his profession is a physician, and saw him drop, and ran in vain to his relief: It was so late, that it was deferred to send word to his father till day-break, as there was a hill of six miles between both villages: but that night, betwixt the hours of eleven and twelve, after Mr. Archibald and his spouse had gone to bed, they heard a lamentable noise about the house, as it were women mourning; whereupon Mr. Archibald ordered people immediately to look out what the matter was, but they saw nothing, so went to bed; but no sooner were they laid down, than they heard the same lamentation and clapping of hands, which is a Highland custom with women to express their grief for the loss of near friends; so he ordered two out again, who surrounded the house, but saw nothing: In twenty minutes thereafter, they heard howling and lamentation a third time; on which

the good-wife of the houſe, and her ſiſter, ſurrounded the houſe, but ſaw nothing. The landlord being a weak tender old man, about eighty years of age; the whole family ſlept no more; and about eight o'clock in the morning, an expreſs arrived from Tottarome, acquainting them of Archibald their ſon's ſudden death; whereupon the whole family were in an uproar of cries and lamentations; ſo that the former was a ſure forerunner of the latter. There are plenty of people ſtill living to atteſt theſe facts.

The Dream of Alexander M'Donald, warning him of the Deſtruction of a Corn-field.

ALexander M'Donald of Kingſborough, (when living in the poſſeſſion of Aird, in the remote end of Trotterniſh), dreamed that he ſaw an old reverend man come to him, deſiring him to get out of bed, and get his ſervants together, and make haſte to his corn, as his own whole cattle, and his tenant's cattle alſo, had got out of the fold, and were in the middle of a large field behind the houſe; he awaked and told his wife, with whom he conſulted whether he would riſe or not; but ſhe telling him it was but a dream, and not worth noticing, adviſing him to lie ſtill, which he obeyed; but no ſooner fell aſleep, than the former old man appeared to him, and ſeemed angry, by telling Mr. M'Donald (then of Aird), he the old

man was very idle, in acquainting him of the loſs he would or had by this time ſuſtained by his cattle, and ſeemed not to heed what he ſaid, and ſo went off. Mr. M'Donald awaking the ſecond time, told this to his wife, and would be at riſing in any event, but ſhe would not allow him, and ridiculed him for noticing the folly of a confuſed dream, ſo that, after attempting to get up, he was, at his wife's perſuaſion, prevailed upon to lie down again; and falling aſleep, it being now near break-of-day, the old gentleman appeared to him the third time, with a frowning countenance, and told him that he might now lie ſtill, for the cattle were now ſurfeited of his corn, were lying in it; and that it was for his welfare that he came to acquaint him ſo often, as he was his grand uncle by the father; and ſo went off. He awaking in about an hour thereafter, aroſe and went out, and actually found his own and his tenant's cattle lying in his corn, after being tired of eating thereof; which corn, when compriſed, the loſs amounted to eight bolls of meal.

Account of an Apparition to Colonel Ogilvie.

THE reverend Mr. Ogilvie, one of the miniſters of Aberdeen, relates, that colonel Ogilvie, of his acquaintance, had given in too much to the faſhionable vices of the age, and having a comrade of the ſame turn, who, as well as he, queſtioned the being of a God, and the immortality of the ſoul; they entered into a compact, that, if it was poſſible for departed ſouls to re-animate their bodies, whoever of them died firſt, ſhould appear to the ſurvivor. Thereafter, his friend having gone abroad, and as the Colonel ſat in his chamber at home, he ſaw him enter, and aroſe to ſalute him; but he put off the ceremony, ſaying, he only came to acquaint him there was a God, and that he was himſelf condemned; upon which he diſappeared: the Colonel having marked the day, hour, month and year, found out, that his friend dropt off the ſtage preciſely at that time, which ſo reformed him, that he became and continued remarkably pious all his days. I had this relation from Mr. Niel M'Leod miniſter in Mull, who had it from Mr. Ogilvie miniſter, and he from the Colonel, who appeared ready and fond to ſatiſfy any that inquired about it.

Account of an Apparition to Mercatus.

BAronius giveth an example parallel to the above, of Marcillinus Ficinus, who being in a diſpute with Michael Mercatus about the immortality of the ſoul, they agreed, by a ſolemn vow, that whoever of them died firſt ſhould appear to his friend, and gave him certain intelligence. It was Ficinus his fate firſt to die; and, not long after this mutual reſolution, he was punctual to his promiſe: Mercatus being very intent on his ſtudies in a morning, heard a horſe riding by with all ſpeed, and obſerved that he ſtopped at his window, and then heard the voice of his friend Ficinus, crying out aloud, O Michael! Michael! *vera ſunt illa;* Thoſe things are true: whereupon he opened his window, and eſpied Marcillinus on a white ſteed, called after him, but he vaniſhed out of his ſight: he ſent inſtantly to Florence to know how Marcillinus did, and underſtood that he died about that hour he called at his window.

Account of an Apparition to Jonathan Eaſton.

IN the year 1745, Jonathan Eaſton, living at Newport in Rhode iſland, having got a young girl, fourteen years of age or thereby, of the natives, in his ſervice; and ſometime thereafter, he and his wife taking a jaunt into the country, left the charge of his houſe to the ſaid young girl; and among other things a garduine of rum. An Indian girl that ſtaid in the family, had a paſſion for the rum, and made frequent demands on the houſe-keeper for ſome of it; but ſhe not complying, the Indian maid roſe up againſt her, broke her neck and threw her body into a draw-well: Mr. Eaſton on his return miſſing his houſe-keeper, aſked of the Indian maid about her; who anſwered, That ſoon after he went off ſhe left the houſe, but did not return: about a month thereafter, as Mr. Eaſton was in bed, he ſaw an apparition between ſleep and awake, informing him, the Indian girl had murdered his ſervant and thrown her into the draw-well, of which he at firſt did not take notice; but the ſcene being thrice repeated, he conſidered there might be ſomething in it; whereupon he called one of the town council, and both going to the well, found the body of the girl, and thereupon ſeized the Indian maid, who immediately confeſſed the murder, for which ſhe was executed.

Inſtance of the Second-Sight of an old Seer.

A Young girl was contracted to a gentleman in the Lewes, equal to her in birth and other circumſtances; yet a Seer that lived about the family, frequently told her, ſhe ſhould never be married to that man; and even upon the night when the parſon who came on the place to join their hands, the bride and bridegroom being compleatly dreſſed, and ready waiting to fulfil the ceremony, the Seer perſiſted in what he had ſo often aſſerted. In the mean time, the bride having ſtept out of the room after night fell, ſhe was met with by a gentleman, at the head of twelve perſons, who carried her to a boat hard by, and, conducting her to an iſland at ſome diſtance from the continent, waited there until they were married, and the Seer's prediction fulfilled. I had this ſtory told me by a gentleman, one Donald M'Leod, lineally deſcended of the M'Leods of Lewes, a family now extinct, but once a great antient and flouriſhing family, deſcended from the Norwegian kings, who poſſeſſed the Iſle of Man, and the weſtern Hebrides for ſeveral centuries.

The Dream of Lauchlan M'Kinnon.

LAuchlan M'Kinnon of Corrichatachan, a perſon of known candour, and unblemiſhed morals, informed me, that, on a certain night he dreamed, that he was at Miſſiniſh in Mull, and obſerved that country had a more agreeable aſpect than uſual; and that as he advanced to the manſion houſe, he was met and coldly received by the landlord, who having invited him in, they turned into an apartment, in which there was a ſtanding-bed, where the landlord all on a ſudden, tumbled, ſtretched himſelf at his full length, and lay on his back; and that immediately thereafter, the deceaſed Mr. Alexander Nicolſon of the Epiſcopal Clergy, appeared and ſeemed to whiſper Miſſiniſh ſomething in his ear, and then went out of the room. He told this dream in the morning to his ſpouſe, and within a few days, as they were ſitting down to dinner, a courier preſented him with a packet of letters, ſealed with black wax; upon which he retired, and having opened the letters, found Miſſiniſh departed this life the very night he had the above dream; and, having gone to the interment, on his arrival, and entering the houſe, found the corpſe laid in that bed and room he had dreamed of but a few days before.

Surprising Second-Sight of Lord Bruce.

THE unfortunate lord Bruce, saw distinctly the figure or impression of a mort head, on the looking-glass in his chamber, that very morning he set out for the fatal place of rendezvous, where he lost his life in a duel; and asked of some that stood by him, if they observed that strange appearance? Which they answered in the negative. His remains were interred at Bergen-op-Zoon, over which a monument was erected, with the emblem of a looking-glass impressed with a mort head, to perpetuate the surprising representation which seemed to indicate his approaching untimely end. I had this narration from a field-officer, whose honour and candour is beyond suspicion, as he had it himself from general Steuart in the Dutch service. The monument stood intire for a long time, until it was partly defaced, when that strong place was reduced by the weakness or treachery of Cronstrom the governor.

Dream, &c. of Mrs. Anderſon.

MRS. Anderſon relates, that, in ſpring 1751, as ſhe lay awake in her bed in Kilmuir (the reſt of the family being all aſleep), ſhe heard a great noiſe behind the partition of deals that was cloſe to her bed head; ſhe imagined that part of the wall of the houſe had fallen, called to her ſon to get up, and go out to ſee if the wall was fallen; which he declining, ſhe, in a few minutes, went out, viewed the wall which ſtood firm, and ſo diſappointed her expectation. Same night Florence Beaton her ſervant maid, dreamed, that Donald M'Caſkill preſent beadle, their door-neighbour, carried a large white mutton into his own houſe, and hung it up. About ſun-riſe that morning, John M'Leod of Drynoch, and his ſervant, coming from Dunvegan, went by the end of the houſe, about the ſixth part of an Engliſh mile in the ſight of the houſes, the ſervant ſhot himſelf accidentally with his maſter's fuſee; his corpſe was carried by Donald M'Caſkill and others, into his own houſe: the gun and wallet he carried were laid at the partition in Mrs. Anderſon's, and the deal where ſhe heard moſt of the noiſe, was taken down, and the corpſe laid thereon; thus both the noiſe and dream had their completion in three or four hours.

Inſtance of the Second-Sight of Alexander M'Leod.

ALexander M'Leod of Loſgander being at Uinniſh, and on the ſhore, when Loſgander was ſending a boat and crew, to ferry cows from the ſmall iſles of Uinniſh, one Murdoch M'Farlane, obtained leave from his maſter not to go as one of the crew; and when he had left the boat, and came to the place where the declarant ſtood, he ſaid, he repented not to have gone with the reſt; the relater ſaid to him he might go yet, at which he ran as faſt as he could, and, as the boat was juſt going from the rock, he gave a ſpring to get into her; got his breaſt on the gunwale of the boat, but his feet ſunk into the ſea a little above the ancles; and as he was heaving up his feet to get them into the boat, the declarant ſaw his two ſoles as red as blood, and ſaid to the by-ſtanders, that ſome accident would happen before their return by what he had ſeen, which he told publicly. John M'Leod, one of the crew, in their way home, from the iſles the ſaid day, was wounded by one of the cows horns in the boat: The Seer, when they came on ſhore, ſaw this man now covered over with real blood. He fevered and died of the ſaid wound in a very ſhort time. And this was the ſecond and laſt time that he ſaw the Second-Sight: Which had its completion the ſame day it appeared to his imagination.

The Second-Sight of John and Duncan Campbell.

JOhn Campbell younger of Ardſligniſh, in Ard namorchuann, in the year 1729, returning home with Duncan Campbell his brother, ſince deceaſed, as they drew near the houſe, in a plain ſurrounded with buſhes of wood, where they intended to diſcharge their fuſees at a mark, obſerved a young girl, whom they knew to be one of their domeſtics, croſſing the plain, and having called her by name, ſhe did not anſwer, but ran into the thicket. As the two brothers had been ſome days from home, and willing to know what happened in their abſence, the youngeſt, John, purſued after, but could not find her. Immediately, as they arrived at home, having acquainted their mother, they ſaw the ſaid girl; and called after her, but ſhe avoided their ſearch, and would not ſpeak to them: Upon which they were told, ſhe departed this life that ſame day. I had this relation from James Campbell in Girgadale, a young man of known modeſty and candour, who had the ſtory at ſeveral times from the ſaid John Campbell.

The Second-Sight of Archibald M'Lean.

HAVING frequently had occaſion to converſe with the late reverend Mr. Donald M'Leod, miniſter of the goſpel, anent the Second-Sight, I could not, with all my philoſophy, the force of my arguments, or from any inſtances which give credit to that kind of prediction, convince him there was any troth in them; but he always inſiſted thoſe ſeeming intimations were the pure offſpring of ignorance or enthuſiaſtic credulity; and always advanced, we were to truſt to a more ſure word of prophecy, as if he had believed that revelation by dreams and viſions was entirely ceaſed, and yet this perſon, who in all other reſpects was, more than moſt of men, (without being divinely inſpired) remarkable for extenſive benevolence and ſanctity of manners; God was pleaſed to make him an example of, to ſhew that the infinite God is not to be limited in his all-wiſe operations, by the erring confined conceptions of human underſtanding: for, about a fortnight before he departed this life, one Archibald M'Lean his ſervant, (who had never before ſeen the Second-Sight), as he was going in, under night, to a room in the cloſet, before he entered, ſaw, through a chink in the leaf, that chamber illuminated with an extraordinary blaze of light, and, having entered, ſaw a corpſe, ſtretched on a deal that ſtood in the room, dreſſed up in his winding-ſheet; which having told next day among

his fellow-servants, the minister at length was informed of it, who having called for the Seer, and examined him on what he had seen, he owned and affirmed the scene for truth; upon which the minister said he did not believe it, though he never knew him before to have told a lie. The mistress of the house being present, in order to expose the vanity of the Second-Sight, resolved to employ that deal in some immediate use, and ordered it to be laid aside; but before that was done, the minister severed, of which he died in six days, and that very deal was laid under his corpse after it was washen: Of all which I was informed by the Seer himself, by the relict, and the defunct's brother.

The Second-Sight of Katherine M'Lean.

MR. Donald M'Leod, late minister of Diurinish, having waited on the mistress of Uinnish, to give her the account of her brother's death, who was killed at the siege of Quebec, the distressed sister for some time abandoned herself to the most violent pangs of grief; and as she was then incapable of receiving any relief from his ghostly admonitions, he thought proper to leave her to herself for some time; and soon thereafter, as he returned up stairs, one Katherine M'Lean, a notable woman Seer, saw him from head to foot covered in his shroud, and told it the same instant to Mary Anderson, a young woman in the family, and in com-

pany with her; adding to the discovery, that as Mr. Donald had given the mournful tidings to the mistress, which had bathed her so much in tears, ere long his own death would very much augment her affliction, and be the subject of universal grief to all his parishioners; but withal desired the young woman not to speak to any person of what she had told her, until the event had justified the prediction; which happened in fifteen days thereafter. I had this narration from Mr. Anderson, who had it from his daughter and the Seer.

The Second-Sight of Lauchlane M'Culloch.

IN the year 1744, Lauchlane M'Culloch, then servant to Alexander M'Donald of Gearry-Dhonil, in Bein-Bicula, coming out of his master's house under night, before he had gone many paces, there appeared to him, at no great distance, a promiscuous heap of red-coats, and Highland-men, on the path that led to the house, which sight so frighted him, that in the hurry he was in to get back to the house, he struck his shin against a stone to the effusion of his blood; and immediately, as soon as he entered, told what he had seen to his fellow-servants. In 1746, captain Ferguson, who commanded the Furnace sloop of war, at the head of a corps of the troops, and Argyle militia, came to Gearry Dhonil's house, which gave an opportunity to all that were in the family to see them really, as

M'Culloch had seen them about two years before, by the second sight. I had this relation from Alexander M'Donald, son to the above Gearry-Dhonil, a good sensible, modest young man, who acknowleged to me, that M'Culloch owned to have seen the sight as it came to pass.

The Second Sight of Neil Betton.

NEIL Betton, a sober judicious person, and elder in the session of Diuriniſh, informed me, as he had it from the deceased Mr. Kenneth Betton, late minister in Trotterniſh, that a farmer in the village of Airaidh, on the west side of the country, being towards evening to quit his work, he observed a traveller coming towards him, as he stood close to the high-way; and, as he knew the man, waited his coming up; but when he began to speak with him, the traveller broke off the road abruptly, to the shore that was hard by; which, how soon he entered, he gave a loud cry; and, having proceeded on the shore, gave another loud cry at the middle of it, and so went on, until he came to a river, running through the middle of it, which he no sooner entered than he gave a third cry, and then saw him no more. On the farmer's coming home, he told all what he had heard and seen to those of his household; so the story spread, until from hand to hand it came to the person's own knowledge, who, having seen the farmer afterwards, enquired of him narrowly about it; who owned and told

the whole as above. In leſs than a year thereafter, the ſame man, going with two more to cut wattling for creels, in Coille-na-Skiddil, he and they were drowned in the river where he heard him give the laſt cry.

The breaking of a Man's Leg foretold by an old Seer.

IN the year 1723, or 1724, there lived in the iſland of Iſla, Angus M'Millan, an honeſt conſcientious country farmer, in good eſteem with all his acquaintance. He, and my informer, happened to meet on a day at Mr. Donald Campbell's houſe (M'Millan's landlord); Mr. Campbell upbraided him (in joke) with the name of Seer, &c. He made him anſwer, that, though he was not of that tribe, he ought not to jeſt for his diverſion on ſuch a ſerious ſubject; however, he could tell him of an event which was to happen that ſame day in which he was the principal perſon concerned; and then told him, in preſence of the company, he would break his leg before he arrived at Sunderland's, about a mile's diſtance. Mrs. Campbell hearing this prophecy, deſired Mr. Campbell to ſtay at home for this day; but he laughed at her credulity, cauſed her to bring him a dram to drink to the Seer, and immediately took his horſe (that ſtood ſaddled at the door); M'Millan and my informer following on foot, found him ſprawling on the ſand, and his leg broken, by a fall of horſe and

rider: whereupon they laid him on a bier brought from the church, and carried him with the help of others to Sunderland's houſe, where a doctor being accidentally, ſet the leg; my informer, (a perſon of great candour) and M'Millan himſelf aſſiſting at the operation.

The Death of Matthew Laird foretold.

AT Rapho, ten miles ſouth-weſt from Londonderry, lived James Laird merchant, and Mary Henderſon his wife, a virtuous and pious gentlewoman. To them were born three ſons, Matthew, Francis, and John: The father employing himſelf in the buſineſs of his merchandize, intruſted the education of the children (for moſt part) to the mother: In this charge ſhe ſo well ſucceeded, that ſhe brought up the two eldeſt for the miniſtry. About the year 1701, or 1702, beginning of winter, ſhe ſent Matthew the eldeſt, for his laſt year, to ſtudy divinity at Glaſgow. Some few days after he left Rapho, as ſhe and her ſervant-maid were ſitting by the fire-ſide, after the reſt of the family were gone to bed, the night being ſtormy, the good woman ſmoaking her pipe; all on a ſudden ſhe and her maid heard ſeveral doleful loud cries, the firſt loudeſt, the reſt by degrees turning lower and lower: At the very firſt cry, the mother threw the pipe away, clapping her hands, and cried with a loud voice, Yon is the cry of my Matthew, and this night he is drowned! She im-

mediately lighted a candle, got the key of his ſtudy; ſhe and the maid went in, and found every thing in the ſame order her ſon had left them. Upon their return to the houſe, her weeping and lamentation alarmed the reſt of the family; and ſhe telling them what ſhe had heard, all of them ſpent the remainder of that night in tears. And ſoon thereafter, to their inexpreſſible grief, were confirmed in the mother's ſuſpicion of what ſhe feared from ſo extraordinary a preſage. My informer heard the above relation frequently from her own mouth (being a ſchool-boy in the ſaid Rapho, ſome few years after the thing happened).

Surpriſing Dream of Kenneth Moriſon.

KEnneth Moriſon, of good reputation with his co-temporaries, then living at Glendale, had a revelation in a dream, as follows: A perſon informed him in ſleep, that if he ſhould repair to the kirk of Killchoan, and look out at the eaſt window, he might ſee at the diſtance of two pair of butts, in a direct line eaſtward, a ſtone larger than any near it in that direction; upon removing of which, he would find ſilver, which had been hid under it: And accordingly he loſt no time, but went the next day to take his obſervation as he was directed; and, having found out the ſtone, was not diſappointed, as it overlay a heap of ſilver under it of different ſize, coinage and value: A part

of which was not then of the common currency. I had formerly this ſtory given me for certain: But the above nartation was lately confirmed to me by Alexander Moriſon an elder in the pariſh of Diurinniſh, and grandchild to the ſaid Kenneth, who had it delivered to him from doctor Donald Moriſon his own father, in ſubſtance the ſame with what is already mentioned.

The Second-Sight of Mr. Sinclair.

IN the year 1756, Richard Sinclair, then merchant in the town of Thurſo, returning at even home with his ſervant, as they came to the river cloſe by the town, found it was ſwelled by a fall of rain, and much increaſed by the tide, which was in: the latter ſeemed averſe to ford, which his maſter obſerving, lighted and gave him his own horſe, and mounted his ſervant's horſe, with which having entered the river, was ſoon carried by the flood out of his ſaddle, and was drowned. His wife knowing nothing then of the matter, as ſhe was going from one room to another in her own houſe, ſaw Mr. Sinclair go up the ſtair to his own room, and called to a ſervant-maid to bring him a candle and make up a fire; but after the ſervant had brought the light in great haſte, found no perſon within. In leſs than an hour the noiſe went through the town, that the gentleman was drowned. I had this account from a perſon that came to the

town next day, where the second sight of the preceeding night was the common topic of conversation.

The Second Sight of John M'Lean.

JOHN M'Lean of Knock, an elderly reputable gentleman, living on their estate, as he walked in the fields before sun-set, he saw a neighbouring person, who had been sick a long time, coming that way, accompanied with another man; and, as they drew near, he asked them some questions, and how far they intended to go? The first answered, they were to travel forward to a village he named, and then pursued his journey with a more than ordinary pace: Next day early in the morning, he was invited to his neighbour's interment, which surprised him much, as he had seen and spoke with him the evening before; but was told by the messenger that came for him, the deceased person had been confined to his bed for seven weeks, and that he departed this life a little before sun-set, much about the time he saw him in a vision the preceeding day.

The Second Sight of the Duke de Sully.

THE Duke de Sully mentions in his memoirs, That as he was at night fortifying the caſtle of Paſſy, he ſaw diſtinctly two armies in the air; and that, the next morning, as he was reflecting on the ſame ſurprizing appearance, he had a letter from Henry VI. then King of Navarre, acquainting him, That the Duke de Main's army being joined with the Spaniards, was ready to give him battle, which happened the day following at Ivory; as may be ſeen at more length in the ſaid memoirs, page 353. It is true he ſays, " Je ne ſcay ſi il eſt realité ou illuſion." But Dovilas, who wrote the hiſtory of thoſe times, is more expreſs, and deſcribes the phænomenon, Livre 11, in all the frightful circumſtances that attended it, as ſeen by the whole army.

The Second Sight of the Emperor Veſpaſian.

THE Emperor Veſpaſian, ſeized with a paſſion for viſiting the reſidence of the deity Serapis at Alexandria, to conſult him about the ſtate and fortune of the empire, commanded all men to retire from the temple, and then entered himſelf: While he was intent on contemplating the image of the deity, he perceived behind him one of the

grandees of Egypt, named Baſilides, whom he knew then to be ſeveral days journey diſtant from Alexandria, and confined by ſickneſs: He examined the prieſts, Whether Baſilides had that day entered the temple? And aſked ſuch as he met, whether he had been ſeen in the city? Which they all denied. Then, by horſemen purpoſely diſpatched, he fully learnt, that he was at that inſtant eighty miles from thence; and then he underſtood the viſion to be divine; and from the name of Baſilides inferred an effectual anſwer. If any are curious for a further detail, he will find it at more length in Tacitus, from page 270 to page 273, in Vol. 6. of Gordon's tranſlation, Lib. 4.

Wonderful Prodigies before the Deſtruction of Jeruſalem.

BEFORE the total deſtruction of Jeruſalem, under the conduct of Titus the ſon of Veſpaſian, many prodigies were ſeen in the air, city, and temple, all portending the utter ruin of that famous miſtreſs of the Eaſt, conformable to our Saviour's prediction; ſuch as a comet hung over it for a whole year, in the figure of a ſword; a wonderful light about the altar, a little before the revolt, at the ninth hour of the night, and continued for the ſpace of half an hour as bright as day. Upon the celebration of the Paſchal feaſt, at the ſame feſtival, a cow was delivered of a lamb in the middle of the temple; and the eaſtern gate of the in-

ner temple, all made of solid brass, and so heavy that it was as much as twenty men could do to shut, besides that it was fastened with iron bolts and bars, mortised into a huge threshold of one entire stone, about the sixth hour opened of itself.

Some time after the festival was over, in the month Artemisius, there were seen by many up and down the air, before sun-set, chariots and armed men all over the country, passing along with the clouds, round about the city: And what is equally, if not more wonderful, four years before the war commenced, when the city was in profound peace, and flowing in plenty, one Jesus, a plain country fellow, coming to the feast of tabernacles, broke out in a sudden into this exclamation, "A voice from the east, a voice from the west, a voice to Jerusalem, people and temple, &c." And this was his cry, day and night, in all places and thro' every street. Upon this behaviour, being brought before Albinus the governor of Judea, he was severely lashed, which he bore without tears or supplication: After his bad usage, he kept silent until the war broke out, and then he took the tour of the wall once again, crying out with a stronger voice than ordinary, "Woe to this city, temple, and people; concluding, woe to myself;" and at that instant was taken off, or beat down by a stone from an engine.

The Second Sight of an Inhabitant of the Town of Killdonan.

THE following account is known to the whole inhabitants of the iſland of Eigg, lying in the latitude of 56 d. 20 m. north; longitude 14 degrees. There was a tenant in this iſland, that was a native, a follower of the captain of Clanranald, that lived in a town called Killdonan, in the year of God 1685, who told publickly to the whole inhabitants, upon the Lord's day, after divine ſervice, by father O'Rain, then prieſt of that place, That they ſhould all flit out of that iſle, and plant themſelves ſomewhere elſe, becauſe that people of ſtrange and different habits and arms were to come to the iſle, and to uſe all acts of hoſtility, as killing, burning, tirling, and deforcing of women; finally, to diſcharge all that the hands of an enemy could do, but what they were, or whence they came, he could not tell. At the firſt there was no regard had to his words, but frequently thereafter he begged of them to notice what he ſaid, otherwiſe they ſhould repent it when they could not help it, which took ſuch an impreſſion upon ſome of his near acquaintance, as that ſeveral of them tranſported themſelves and their families, even then, ſome to the iſle of Cannay, ſome to the iſle of Rum, fourteen days before the enemy came thither, under the command of one Major Ferguſon and Captain Pottinger, whilſt there was no word of their coming,

or any fear of them conceived. In the month of June 1689 this man fell ſick, and father O'Rain came to ſee him, in order to give him the benefit of abſolution and extreme unction, attended with ſeveral of the inhabitants of the iſle, who, in the firſt place, narrowly queſtioned him before ſome of his friends, and begged him to recant his former folly, and his vain prediction; to whom he anſwered, That they ſhould find very ſhortly the truth of what he had ſpoken, and ſo he died. And within fourteen or fifteen days thereafter, I was eye-witneſs (being then a priſoner with Captain Pottinger) to the truth of what he did foretel; and being beforehand well inſtructed of all that he ſaid, I did admire to ſee it particularly verified; eſpecially that of the different habits and arms, ſome being clad with red coats, ſome with white coats and grenadier caps, ſome armed with ſword and pike, and ſome with ſword and muſket.

A noble Peer wonderfully preſerved by a Gentleman's Second-Sight.

A Noble peer of this nation, being one morning in his bed-chamber, and attended by ſeveral perſons, when his ſervant had put a new coat upon his lord, a gentleman ſtanding by, preſently cried out, For God's ſake, my lord, put off that coat: and being aſked the reaſon? He replied, That he ſaw a whinger or poniard ſtick in the breaſt of it. The noble peer eſteeming this as a meer

fancy, replied, This coat was honeſtly come by, and I ſee no reaſon why I may not wear it. The gentleman ſtill intreated, and earneſtly craved that it might be put off; upon which debate the noble peer's lady not being far off, came in, and being informed of the whole affair, intreated her lord to comply with the gentleman's deſire; which he did; mean time one of the ſervants ſtanding by, deſired the lady to give it him, and he would wear it; ſhe granted his requeſt; who put it on, and ere night he was ſtabbed by a poniard in that very place which the gentleman had pointed to in the morning. This relation I had from a very ingenious and underſtanding gentleman, who was grand-child to the ſaid noble peer.

Surprizing Inſtance of the Second Sight at Berwick upon Tweed.

SOME years ſince as a woman was buying fiſh at the foot of Hyde-Hill, Berwick, the fiſh-woman began to tremble in a violent manner; upon which the woman who was buying, aſked, What ail'd her? The fiſh-woman replied, If you ſaw what I do juſt now, you would be as terrified as I am. I ſee nothing, ſays the other, but a man riding up the hill in his cart.——He is, indeed, in his cart, anſwered the fiſh-woman, but juſt after him there is a black coffin.

The woman who was buying the fiſh told the above to a gentlewoman at twelve o'clock in the fore-

noon, and about six o'clock in the evening, the man fell from his cart, and was killed.

Dreadful End of an Old Witch.

IN a treatise called Speculum Historiæ, we have this strange relation: An old witch who had been very famous in her time for her inchantments, kept a jackdaw, which at a certain time spoke; at which the woman let fall her knife as she was at dinner, and grew extreme pale, and at length after many sighs and groans, she broke forth into these words, This day my plough is come to its last period, and I shall certainly suffer some great evil: Whilst she thus spoke, a messenger brought word that her son was dead; upon which news she immediately fell sick; and sending for her other two children, who were a monk, and a nun, she with abundance of tears spake thus to them, I have by my wretched fate followed witchcraft these many years, and have given myself body and soul to the devil, who, as he was the author of this my wickedness, by persuading me to it, so he will likewise be the punisher thereof, I desire you therefore that you would not cease to pray for me while I am alive, for I doubt the destruction of my soul is irrecoverable: you shall also sew up my body in a buck-skin, and put it into a stone coffin, making fast the top with lead, and besides you shall bind it with three great chains, and if I lie securely three days, the fourth you shall bury me: moreover, let

there be ſung and ſaid for me pſalms and prayers, for fifty nights. All theſe things her two children performed, but it prevailed nothing, for the firſt two nights when the monks began to ſing hymns about the body, the devils opened the church doors, which were ſhut with a great bar, and broke two chains, but the middlemoſt remained whole; the third night the noiſe of theſe dæmons, who came to fetch the body, was ſo great that the very foundation of the church was ſhaken: but one devil more terrible in ſhape than the reſt, broke open the door, and went toward the coffin, commanding the body to ariſe, which anſwered, It could not for the chain. Thou ſhalt be delivered (replied he) from that hindrance; and going to the coffin, he broke the chain, and with his foot thruſt off the covering, then taking the woman by the hand, he led her out of the church, in the preſence of them all, to the door, where ſtood a black horſe ready, and proudly neighing, upon which the woman was placed, and all the company of devils went away with her through the air, their noiſe being ſo great, that the inhabitants thereabouts were no leſs aſtoniſhed than the beholders.

Bladud deceived by the Devil.

BLADUD the ſon of Lud, king of Britain (now called England) who, as our hiſtories report, built the city of Bath, and likewiſe made the Baths therein; this king addicted himſelf ſo much to the deviliſh art of necromancy, that he wrought wonders thereby, inſomuch that he made himſelf wings, and attempted to fly (as is related of Dedalus) but the devil, who was always a deceiver, forſook him in his flight, ſo that he fell down and broke his neck.

Account of Lyodor, a Magician.

FAZELUS writes, that a certain Sicilian, called Lyodor, a moſt notorious magician, got himſelf great repute in the city of Catania, by his wonderful illuſions, for he ſeemed by the extraordinary working of his charms and ſpells, to transform men into brute beaſts, and to beſtow upon all things elſe ſuch form and likeneſs as himſelf pleaſed; and by general report, he drew to him, as ſoon, and as eaſily, perſons that were diſtant from thence many days journey, as thoſe that were in the ſame place; he did alſo many injuries and ſhameful outrages to the citizens of Catania, ſo that the common people, bewitched with a fearful and falſe o-

pinion, fell to worſhipping of him; and when for his wicked deeds he was condemned to die, he, by virtue of his charms, eſcaped out of the hangman's hands, cauſing himſelf to be carried in the air by devils from Catania to Conſtantinople, and after that brought back again from thence into Sicilia: this made him admired of all the people, who imagining the divine power was laid up in him, they ran into an horrible error, offering him divine honour: but at laſt Leo, biſhop of Catania, inſpired with a ſudden zeal, laid hands on this deviliſh magician in an open place before all the people, and cauſed him to be caſt alive into an hot burning furnace, where he was conſumed to aſhes.

Account of John Fauſtus.

THERE was within the memory of our fathers (ſaith Camerarius) John Fauſtus of Cundligon, a German, who had learned the black art at Cracovia in Poland, he meeting one day at the table with ſome who had heard much of his magical tricks, was earneſtly entreated by the company to ſhow them ſome ſport, and being overcome in the end by the importunity of his pot-companions, who were alſo well armed in the head, promiſed to ſhew them whatſoever they would have; they, with a general conſent, require him to bring into the place a vine laden with ripe grapes, ready to be gathered; for they thought, becauſe it was the month of December, Fauſtus could not ſhow them that

which was not; yet he condescended to them, saying, That immediately before they stirred from the table, they should see the vine they desired; but upon this condition, that they should not speak a word, nor offer to rise from their places, but should tarry till he bid them cut the grapes, and that whosoever should do otherwise, was in danger to lose his life. They having all promised to obey him, Faustus so charmed the eyes of those drunken revellers, that they saw, as it seemed to them, a marvellous goodly vine, and upon the same so many bunches of ripe grapes, extraordinary fair, as there were men sitting at the table, who being inflamed with such rare dainties, and very dry with much drinking, every man takes his knife in his hand, looking when Faustus would give the word, and bid them cut the cluster; but he having held them a while in suspence about this vain piece of witchcraft, behold all the vine and the bunches of grapes were in the turn of a hand quite vanished away; and every one of those drunken companions, thinking he had a cluster of grapes in his hand, ready to lop off, was seen to hold his own nose with one hand, and a sharp knife with the other, ready to cut it off; so that if any of them had forgot the conjurer's lesson, and had been never so little too forward, instead of cutting a bunch of grapes, he had whipt off his own nose: this wicked wretch is reported to have led about with him an evil spirit, in the likeness of a dog; and being at Wittenberg, an order was sent from the emperor to seize him, but by his magical delusions, he made his escape, and afterward being at dinner at Noremburg, he was se-

cretly sensible by an extraordinary sweat which came upon him, that he was beset; whereupon he suddenly paid his reckoning and went away, but was hardly out of the city walls ere the serjeants and other officers came to apprehend him; yet divine vengeance followed him, for coming into an inn, in a village of the dukedom of Wittenberg, he sat very sad, and his host demanding the cause thereof, he answered, That he would not have him affrighted, if he heard great noise and shaking of the house that night, which happened according to his own prediction; for in the morning he was found dead by his bedside, with his neck wrung behind him, and the house wherein he lay was beaten down to the ground.

A wonderful Story of one Robert Churchman, inveigled in Quakerism, and possessed by a Spirit, and how he was recovered: written by way of a Letter by Doctor John Templar.

SIR, your desiring to be acquainted with some passages concerning the Quakers in this town of Baltham, obligeth me to give you the following account. At my first settlement here in the ministry, I found them very busy in enticing my people to a compliance with their persuasions in religion; this design they did attempt to accomplish by dispersing their papers among them. Two of my parishioners I had a particular eye upon, namely Robert Churchman and his wife, they be-

ing perſons of a very good life, and a pleaſant eſtate; I was under a fear that their departure from the church, might be a means to induce others to the ſame practice. The firſt, in my diſcourſes I had with him, did manifeſt a very ſtrong inclination to the principles of the Quakers. The ſecond was ſo engaged (meaning the ſaid Robert's wife) that the Quakers did commonly report, that a principle was begun in her.

As I was one day in conference with the ſaid Robert Churchman, I deſired him that when any of their books came to his hand, he would do me the kindneſs to bring them to me, that we might read them over together, aſſuring him of no unwillingneſs in me to hearken to whatſoever ſhould appear reaſonable; what I deſired, he performed not long after; when I had received the paper into my hand, before I began to read, I ſuggeſted to him, that it would be convenient, that the perſon who had been the cauſe of his ſeduction ſhould be ſent for, and hear what was replied to the contents, which he willingly conſented to. When the Quaker was come, one branch of our diſcourſe was, Whether the ſcripture is to be owned as a rule, which the Quaker denied, aſſerting, That the rule was within them. After the expence of two or three hours diſcourſe about this and other matters, I deſired Robert Churchman to take notice, that the Quakers did not own the ſcriptures for their rule, which before this conference I had intimated to him, but found him unwilling to believe it.

It pleaſed God ſo far to bleſs what was ſpoken, that the next time he met his brother Thomas

Churchman, he told him of what had paſſed at my houſe, and that now he was aſſured, that the Quakers did not acknowledge the ſcripture for their rule; and for his part he would not be of that religion, which doth diſown the ſcripture in that particular.

Not long after, the wife of the forementioned Quaker, coming to his houſe to viſit his wife, he met her at the door, and told her ſhe ſhould not come in, intimating that her viſit would make diviſion between them. After ſome parley the Quaker's wife ſpake to him in theſe words, Thou wilt not believe except thou ſee a ſign, and thou mayeſt ſee ſome ſuch. Within a few nights after Robert Churchman had a violent ſtorm upon the room where he lay, when it was very calm in all other parts of the town, and a voice within him, as he was in bed, ſpake to him, and bid him ſing praiſes, ſing praiſes, telling him, That he ſhould ſee the new Jeruſalem, about which time a glimmering light appeared all about the room. Towards the morning the voice commanded him to go out of his bed naked, with his wife and children. They all ſtanding upon the floor, the ſpirit making uſe of his tongue bid them lie down, and put their mouths in the duſt, which they did accordingly. It likewiſe commanded him to go and call his brother and ſiſter that they might ſee the new Jeruſalem, to whom he went naked about half a mile. When he delivered his meſſage, that which ſpake within him, charged him to denounce wrath againſt them, and declare that fire and brimſtone would fall upon them, as it did upon Sodom and Gomorrah, if they

did not obey, and so he returned into his own house, where upon the floor of a low room, he stood naked three or four hours. All that while he was acted in a very unusual manner. Sometimes the spirit within forced him to sing, sometimes to bark like a dog. When his brother and sister followed him, and were very importunate with him to resist it, it bid him kill them, making use of these words, These mine enemies which would not that I should reign over them, bring and slay before my face. It made him to utter with great readiness many places of scripture which he had no knowledge of before. The drift of what was spoken, was to persuade him to comply with the Quakers, and it named some who lived in the neighbouring towns. About three or four hours being thus spent, he came to himself, and was able to give a perfect account of what had befallen him.

Several nights after, the same trouble returned upon him. His wife was tortured with extraordinary pains. The children that lay in the room complained, that their mouths were stopped with wool as they were in bed. The disturbance was so great, that he had thoughts of leaving his house for a time, and made it his desire to be at me in mine. I prevailed with him not to be sudden in his removal, but to make some further trial. It pleased God upon a continuance with him in prayer every day in the house, that he was at last perfectly free from all molestation. The Quakers hearing of his condition, gave it out, that the power of God would come upon him again, and that

the wound was but skinned over by the priest; which made me the more importunate with him to keep close to the public service of God, and have nothing to do with them or their writings.

Which direction he observed till November 1661, and perusing one of their books a little after, on the tenth of that month his trouble returned. A voice within him began to speak after the former manner. The first sentence it uttered was, Cease from man whose breath is in his nostrils, for wherein is he to be accounted? The design which he discerned that it did aim at was this, to take him off from coming to the church (where he had been that day) and from hearing the word of God. It suggested several other scriptures, in order to persuade him to a compliance with the Quakers, and told him, That it would strive with him as the angel did with Jacob. Upon Wednesday at night, he was peremptory in his resisting of it. When it began to solicit him, he replied, That he saw it was a spirit of delusion, which he would not obey. Upon which the spirit pronounced these words, Go ye cursed into everlasting fire; and so left him with a very great heat in his body.

After this he was in his own apprehension in a very comfortable condition: and while he was considering what had happened, a voice within him spake to him, saying, That the spirit that was before upon him, was a spirit of delusion, but now the true Spirit of God was come unto him. Now Satan is turned into an angel of light. It acquainted him that the doctrine of the Trinity was true, and that God had an elect people, and that those

whom the Father had elected, the Son had redeemed, and whom Chriſt redeemed, the Holy Ghoſt ſanctifieth. And told him, That the miniſter of the town would further inſtruct him about the truth of theſe things. Upon Thurſday morning about break of day, it ſet him upon his knees, as he was in bed, and bid him farewel.

The ſame day it came upon him in the fields, as he was going to, and coming from the market, and preſſed upon him to believe, That it was the good ſpirit which he was acted with, which he ſtill doubted of. One night that week amongſt many arguments, which it uſed to that purpoſe, it told him, If he would not believe without a ſign he might have what he would. Upon that Robert Churchman deſired, If it was a good ſpirit, that a wire candleſtick which ſtood upon the cupboard might be turned into braſs, which the ſpirit ſaid he would do. Preſently there was a very unſavoury ſmell in the room, like that of the ſnuff of a candle newly put out; but nothing elſe was done towards the fulfilling of the promiſe.

Upon the Lord's day following, he being at church, it came upon him. When the chapters were named, he turned to them in his bible, but was not able to read. When the pſalms were ſung, he could not pronounce a ſyllable. Upon Monday morning his ſpeech was wholly taken from him. When I came to him, and aſked him how it was with him? he moved his head towards me, but was not able to ſpeak. I waited an hour or two in the room, hoping that his ſpeech might have returned unto him, and that I might have gained

from him some account of his condition. But finding no alteration, I desired those who were present to join with me in prayer. As we were praying, his body with much violence was thrown out of the bed, and then with great vehemency he called me to hold my tongue, when prayer was done, his tongue was bound as before, till at last he brake forth into these words, Thine is the kingdom, thine is the kingdom: Which he repeated above an hundred times. Sometimes he was forced into extreme laughter, sometimes into singing. His hands were usually employed in beating his breast. All of us (there present) who stood by, could discern unusual heaving in his body. This distemper did continue towards the morning of the next day; and the voice within him signifying to him, that it would leave him, bidding him to get upon his knees in order to that end, which he did, and presently he had a perfect command of himself.

When I came to him, he gave me a sober account of all the passages of the day before, having a distinct remembrance of what the spirit forced him to do, and what was spoken to him by those who stood by. In particular he told me, he was compelled to give me that disturbance in prayer, which before I mentioned, the spirit using his limbs and tongue as it pleased, contrary to the inclination of his own thought and mind.

Upon the Thursday following the spirit began to rage after its former manner, as I was praying with him. It was very discernable how it wrought upon his body, forced him to grate his teeth, and draw his mouth awry. He told me, after I had

done, that it bid him denounce woe againſt me. It pleaſed God, upon continuance in prayer with me, to releaſe him out of his trouble, and ſo far make it advantageous to him and his wife, and ſome others, who were ſo much biaſſed with the principles of the Quakers, that now they have a perfect diſlike of that way, and do diligently attend upon the public ſervice of God in the pariſh church.

Sir, you may be confident of the truth of what is here related by your aſſured friend,

Baſham, Jan. 1. 1682. JOHN TEMPLAR.

A Relation of the ſtrange Witchcraft diſcovered in the Village of Mohra in Swedland.

THE news of this witchcraft coming to the king's ear, his majeſty was pleaſed to appoint commiſſioners, ſome of the clergy and ſome of the laity, to make a journey to the town aforeſaid, and to examine the whole buſineſs; and accordingly the examination was ordered to be on the thirteenth of Auguſt: And the commiſſioners met on the twelfth inſtant, in the ſaid village, at the parſon's houſe, to whom both the miniſter, and ſeveral people of faſhion, complained with tears in their eyes, of the miſerable condition they were in; and therefore begged of them to think of ſome way, whereby they might be delivered from that calamity. They gave the commiſſioners very ſtrange

inſtances of the devil's tyranny among them; how by the help of witches, he had drawn ſome hundreds of children to him, and made them ſubject to his power; how he had been ſeen to go in a viſible ſhape through the country, and appeared daily to the people; how he had wrought upon the poorer ſort, by preſenting them with meat and drink, and this way allured them to himſelf; with other circumſtances to be mentioned hereafter. The inhabitants of the village added, with great lamentations, That though their children had told all, and themſelves ſought God very earneſtly by prayer, yet they were carried away by him. And therefore begged of the lords commiſſioners, to root out this helliſh crew, that they might regain their former reſt and quietneſs; and the rather becauſe the children which uſed to be carried away in the county or diſtrict of Elſdale, ſince ſome witches had been there, remained unblemiſhed.

That day, i. e. the thirteenth of Auguſt, being the laſt humiliation day inſtituted by authority, for the removing of this judgment, the commiſſioners went to the church, where there appeared a conſiderable aſſembly both of young and old. The children could read moſt of them, and ſing pſalms, and ſo could the women, though not with any great zeal and fervour. There were preached two ſermons that day, in which the miſerable caſe of thoſe people that ſuffered themſelves to be deluded by the devil, was laid open; and theſe ſermons were at laſt concluded with very fervent prayer.

The public worſhip being over, all the people of the town were called together in the parſon's

houſe, near three thouſand of them. Silence being commanded, the king's commiſſion was read publicly in the hearing of them all, and they were charged, under very great penalties, to conceal nothing of what they knew, and to ſay nothing but truth; thoſe eſpecially who were guilty, that the children might be delivered from the clutches of the devil, they all promiſed obedience; the guilty feignedly, but the guiltleſs weeping and crying bitterly.

On the fourteenth of Auguſt the commiſſioners met again, conſulting how they might withſtand this dangerous flood; after long deliberation, an order alſo coming from his majeſty, they reſolved to execute ſuch as the matter of fact could be proven upon. Examination being made, there were no leſs than threeſcore and ten in the village aforeſaid, three and twenty of which confeſſing their crimes, were condemned to die; one pretending ſhe was with child, and the reſt denying and pleading not guilty, were ſent to Fahluna, where moſt of them were afterwards executed.

Fifteen children who likewiſe confeſſed, that they were engaged in this witchery, died as the reſt; ſix and thirty of them between nine and ſixteen years of age, who had been leſs guilty, were forced to run the gantlot. Twenty more, who had no great inclination, yet had been ſeduced to thoſe helliſh enterprizes, becauſe they were very young, were condemned to be laſhed with rods upon their hands for three Sundays together at the church door; and the aforeſaid ſix and thirty were alſo doomed to be laſhed this way once a-week for

a whole year together. The number of the seduced children were about three hundred.

On the twenty fifth of August execution was done upon the notoriously guilty, the day being bright and glorious, and the sun shining, and some thousands of people being present at the spectacle. The order and method observed in the examination was this:

First, The commissioners and neighbouring justices went to prayer; this done, the witches, who had most of them children with them, which they had either seduced, or attempted to seduce, some seven years of age, nay, from four to sixteen years, were set before them. Some of the children complained lamentably of the misery and mischief they were forced sometimes to suffer of the devil and the witches.

The children being asked, Whether they were sure, that they were at any time carried away by the devil? They all declared they were; begging of the commissioners, that they might be freed from that intolerable slavery.

Hereupon the witches themselves were asked, Whether the confessions of these children were true? and admonished to confess the truth, that they might turn away from the devil unto the living God. At first, most of them did very stiffly, and without shedding the least tear, deny it, tho' much against their will and inclination. After this the children were examined every one by themselves, to see whether their confessions did agree or no; and the commissioners found that all of them, except some very little ones, who could not tell all the

circumſtances, did punctually agree in their confeſſion of particulars.

In the mean while, the commiſſioners that were of the clergy examined the witches, but could not bring them to any confeſſion, all continuing ſtedfaſt in their denials, till at laſt ſome of them burſt out into tears, and their confeſſion agreed with what the children ſaid; and theſe expreſſed their abhorrence of the fact, and begged pardon. Adding that the devil, whom they called Locyta, had ſtopped the mouths of ſome of them, ſo loath was he to part with his prey, and had ſtopped the ears of others: And being now gone from them, they could no longer conceal it; for they had now perceived his treachery.

The confeſſion which the witches made at Elfdale to the judges there, agreed with the confeſſion they made at Mohra; and the chief things they confeſſed, conſiſted in theſe three points: Firſt, Whither they uſed to go? Secondly, What kind of place it was they went to, called by them Blockula, where the witches and the devil uſed to meet? Thirdly, What evil and miſchief they had either done, or deſigned there?

Firſt, Of their journey to Blockula. The contents of their confeſſion.

We of the province of Elfdale, do confeſs, that we uſed to go to a gravel pit, which lies hard by a croſs-way, and there we put on a veſt over our heads, and then danced round, and after this ran to the croſs way, and called the devil thrice, firſt with a ſtill voice, the ſecond time ſomewhat louder, and the third time very loud, with theſe words,

Anteceſſor come and carry us to Blockula. Whereupon immediately he uſed to appear, but in different habits; but for the moſt part, we ſaw him in a gray coat and red and blue ſtockings. He had a red beard, a high crowned hat, with linen of divers colours wrapt about it, and long garters upon his ſtockings. It is very remarkable that the devil never appears to the witches with a ſword at his ſide.

Then he aſked us, Whether we would ſerve him with ſoul and body? If we were content to do ſo, he ſet us on a beaſt which he had there ready, and carried us over churches and high walls. And after all, we come to a green meadow where Blockula lies. We muſt procure ſome ſcrapings of altars, and fileings of church clocks, and then he gave us a horn with a ſalve in it, wherewith we do anoint ourſelves, and a ſaddle, with a hammer and a wooden nail, thereby to fix the ſaddle; whereupon we call upon the devil, and away we go.

Thoſe that were in the town of Mohra made in a manner the ſame declaration. Being aſked, Whether they were ſure of a real perſonal tranſportation, and whether they were awake when it was done? They all anſwered in the affirmative; and that the devil ſometimes laid ſomething down in the place that was very like them. But one of them confeſſed, that he did only take away her ſtrength, and her body lay ſtill upon the ground; yet ſometimes he took away her body with him.

Being aſked, how they could go with their bodies through chimneys, and broken pains of glaſs?

They ſaid, that the devil did firſt remove all that might hinder them in their flight, and ſo they had room enough to go.

Others were aſked, how they were able to carry ſo many children with them? They anſwered, That when the children were aſleep, they came into the chamber, and laid hold of the children, which ſtraightway did awake, and aſked them, Whether they would go to a feaſt with them? To which ſome anſwered, Yes; others, No; yet they were all forced to go. They only gave the children a ſhirt, a coat and doublet, which was either red or blue; and ſo they ſet them upon a beaſt of the devil's providing, and then they ride away.

The children confeſſed the ſame thing, and ſome added, that becauſe they had very fine cloaths put upon them, they were very willing to go.

Some of the children concealed it from their parents, but others diſcovered it to them preſently.

The witches declared moreover, that till of late, they had never power to carry away children, but only this year and the laſt; and the devil did at that time force them to it: That heretofore it was ſufficient to carry but one of their children, or a ſtranger's child with them, which happened ſeldom; but now he did plague them and whip them, if they did not procure him many children, inſomuch that they had no peace nor quiet for him: And whereas that formerly one journey a-week would ſerve their turn from their own town to the place aforeſaid, now they were forced to run to other towns and places for children, and that they brought

with them, some fifteen, some sixteen children every night.

For the journey, they said, they made use of all sorts of instruments, of beasts, of men, of spits and posts, according as they had opportunity. If they ride upon goats, and have many children with them, that all may have room, they stick a spit into the backside of the goat, and then are anointed with the foresaid ointment. What the manner of their journey is, God alone knows: This much was made out, that if the children did at any time name the names of those, either men or women, that had been with them, that had carried them away, they were again carried by force, either to Blockula or the cross-way, and there beaten, insomuch that some of them died of it; and this some of the witches confessed, and added, that now they were exceedingly troubled and tortured in their minds for it.

The children thus used looked mighty black, wan and beaten. The marks of the whips the judges could not perceive on them, except on one boy, who had some wounds and holes in his back, that were given him with thorns; but the witches said, they would quickly vanish.

After this usage the children are exceeding weak; and if they be carried over night, they cannot recover themselves the next day, and they often fall into fits; the coming of which they know by an extraordinary paleness that seizes on the children, and when a fit comes upon them, they lean upon their mother's arms, who sits up with them, sometimes all night, and when they observe the paleness, shake the children, but to no purpose.

They obſerve further that their childrens' breaſts grow cold at ſuch times; and they take ſometimes a burning candle, and ſtick it in their hair, which yet is not burnt by it. They ſwoon upon this paleneſs, which ſwoon laſteth ſometimes half an hour, ſometimes an hour, ſometimes two hours, and when the children come to themſelves again, they mourn and lament, and groan moſt miſerably, and beg exceedingly to be eaſed. This the old men declared upon oath before the judges, and called the inhabitants of the town to witneſs, as perſons that had moſt of them experience of the ſtrange ſymptoms of their children.

A little girl of Elfdale confeſſed, that naming the name of Jeſus, as ſhe was carried away, ſhe fell ſuddenly upon the ground, and got a great hole in her ſide, which the devil preſently healed up again, and away he carried her. And to this day the girl confeſſed, ſhe had exceeding great pain in her ſide. Another boy confeſſed too, that one day he was carried away with his miſtreſs; and to perform the journey, he took his father's horſe out of the meadow, where it was feeding, and upon his return, ſhe let the horſe go in her own ground. The next morning the boy's father ſought for the horſe, and not finding it, gave it over for loſt, but the boy told him the whole ſtory, and ſo the father fetcht the horſe back again; and this one of the witches confeſſed.

We come next to the place where they uſed to aſſemble, called Blockula, and what they did there: they unanimouſly confeſſed, that Blockula is ſituated in a large meadow, like a plain ſea, wherein

you can ſee no end. The place or houſe they met at, had before it a great gate painted with many divers colours on it. Through this gate they went into a little meadow diſtant from the other, where the beaſts went which they uſed to ride on: But the men whom they made uſe of in their journey ſtood in the houſe by the gate in a ſlumbering poſture, ſleeping over againſt the wall.

In a huge large room of this houſe, they ſaid, there ſtood a very large long table, at which the witches did ſit down; and that hard by this room was another chamber, where there were ſome lovely and delicate beds.

The firſt thing, they ſaid, they muſt do at Blockula, was, that they muſt deny all, and devote themſelves body and ſoul to the devil, and promiſe to ſerve him faithfully, and confirm it with an oath. Hereupon they cut their fingers, and write their name in his book. They added, that he cauſed them to be baptized too, by ſuch prieſts as he had there, and made them to confirm their baptiſm with dreadful oaths and imprecations. Hereupon the devil gave them a purſe, wherein there were ſileings of clocks, with a big ſtone tied to it, which they threw into the water, and then were forced to ſpeak theſe words: "As theſe ſileings of the clock "do never return to the clock, from which they "were taken, ſo may my ſoul never return to hea-"ven." To which they add blaſphemy, and other oaths and curſes.

The mark of their cut finger is not found in all of them. But a girl who had been flaſhed over her finger, declared, that becauſe ſhe would not ſtretch

out her finger, the devil in anger had ſo cruelly wounded it.

After this they ſat down to table, and thoſe that the devil eſteemed moſt, were placed near to him; but the children muſt ſtand at the door, where he himſelf gives them meat and drink.

The diet they uſed to have there, was, they ſaid, broth with colworts and bacon in them, oat meal bread ſpread with butter, milk and cheeſe. And they added, that ſometimes it taſted very well, and ſometimes very ill. After meals they went to dancing, and, in the mean time, ſwore and curſed moſt dreadfully; and afterwards went to fighting one with another. Thoſe of Elfdale confeſſed, that the devil uſed to play upon a harp before them, and afterwards to go with them he loved beſt into a chamber, where he committed venerous acts with them. And this indeed all confeſſed, that he had carnal knowledge of them; and that the devil had ſons and daughters by them, which he did marry together, and they did couple, and brought forth toads and ſerpents.

One day the devil ſeemed to be dead, whereupon there was great lamentation at Blockula; but he ſoon awaked again. If he hath a mind to be merry with them, he lets them all ride upon ſpits before him, and he takes afterwards the ſpits, and beats them black and blue, and then laughs at them. And he bids them believe that the day of judgment will come ſpeedily; and therefore ſets them at work to build a great houſe of ſtone, promiſing, that in the houſe he will preſerve them from God's fury, and cauſe them to enjoy the grea-

teſt delights and pleaſures; but while they work exceeding hard at it, there falls a great part of the wall down again, whereby ſome of the witches are commonly hurt, which makes him laugh; but preſently he cures them again.

They ſaid, they had ſeen ſometimes a very great devil like a dragon, with fire round about him, and bound with an iron chain: and the devil that converſes with them tells, that if they confeſs any thing he will ſet that great devil looſe upon them, whereby all Swedland ſhall come into great danger. They added, that the devil had a church there, ſuch another as in the town of Mohra. When the commiſſioners were coming, he told the witches they ſhould not fear them; for he would certainly kill them all. And they confeſſed, that ſome of them had attempted to murder the commiſſioners, but had not been able to effect it.

Some of the children talked much of a white angel, which uſed to forbid them what the devil had bid them do; and told them, that thoſe things ſhould not laſt long; what had been done, had been but permitted, becauſe of the ſin and wickedneſs of the people and their parents; and that the carrying away of the children ſhould be made manifeſt. And they added, that this white angel would place himſelf ſometimes at the door betwixt the witches and the children; and that when they came to Blockula he pulled the children back, but the witches went in.

We come in the next place, to ſhew the miſchief and evil which the witches promiſed to do to men and beaſts. They confeſſed, that they were

to promiſe the devil, that they would do all that is ill; and that the devil taught them to milk, which was after this manner. They uſed to ſtick a knife in the wall, and hang a kind of label on it, which they drew, and ſtroaked; and as long as this laſted, the perſons they had power over were miſerably plagued, and the beaſts were milked that way, till ſometimes they died of it.

A woman confeſſed, that the devil gave her a wooden knife, wherewith, going into houſes, ſhe had power to kill any thing ſhe touched with it; yet there were few that would confeſs, that they had hurt any man or woman. Being aſked, Whether they had murdered any children? They confeſted, that they had indeed tormented many, but did not know whether any of them died of theſe plagues.

And added, that the devil had ſhewed them ſeveral places where he had no power to miſchief.

The miniſter of Elfdale declared, that one night theſe witches were, to his thinking, on the crown of his head; and that from thence he had a long continued pain of the head.

One of the witches confeſſed, that the devil had ſent her to torment that miniſter; and that ſhe was ordered to uſe a nail, and ſtrike it into his head, but it would not enter very deep, and hence came that head ach. The miniſter ſaid alſo, that one night he felt a pain, as if he were torn with an inſtrument that they cleanſe flax with, or a flax comb; and when he awakened, he heard ſomebody ſcratching and ſcraping at the window, but could ſee no body;

and one of the witches confeſſed, that ſhe was the perſon that did it.

The miniſter of Mohra declared alſo, that one night one of theſe witches came into his houſe, and did ſo violently take him by the throat, that he thought he ſhould have been choaked, and awaking he ſaw the perſon that did it, but could not know her; and that for ſome weeks he was not able to ſpeak, or perform divine ſervice.

An old woman of Elfdale confeſſed, that the devil had helped her to make a nail, which ſhe ſtruck into a boy's knee, of which ſtroke the boy remained lame a long time. And ſhe added, that before ſhe was burned, or executed by the hand of juſtice, the boy would recover.

They confeſſed alſo, that the devil gives them a beaſt, about the ſhape and bigneſs of a cat, which they call a carrier; and he gives them a bird too, as big as a raven, but white: And theſe creatures they can ſend any where, and wherever they come they take away all ſort of victuals they can get, as butter, cheeſe, milk, bacon, and all ſorts of ſeeds, whatever they can find, and carry it to the witch. What the bird brings, they may keep to themſelves; but what the carrier brings they muſt reſerve for the devil, and that is brought to Blockula, where he gives them of it as much as he thinks fit.

They added, that the carriers filled themſelves ſo full oftentimes, that they are forced to ſpew by the way, which ſpewing is found in ſeveral gardens where colworts grow, and not far from the houſes of the witches. It is of a yellow colour like gold, and is called the butter of the witches.

The lords commiſſioners were indeed very earneſt, and took great pains to perſuade them to ſhew ſome of their tricks, but to no purpoſe; for they did all unanimonſly confeſs, that ſince they had confeſſed all, they found that their witchcraft was gone; and the devil at this time appeared very terrible, with claws on his hands and feet, with horns on his head, and a long tail behind, and ſhewed them a pit burning with a hand out; but the devil did thruſt the perſon down again with an iron fork, and ſuggeſted to the witches, that if they continued in their confeſſion, he would deal with them in the ſame manner.

The above relation is taken from the public regiſter, where all is related with more circumſtances. And at this time through all the country there are prayers weekly in all the pariſh churches, to the end that Almighty God would pull down the devil's power, and deliver thoſe poor creatures which have hitherto groaned under it.

The Lord Lyonberg, envoy extraordinary for the king of Sweden, confirmed this at London, March 8th, 1682, and gave it under his hand, that the matter of fact mentioned here is true.

Wonderful and ſtrange Accident which fell out at Lyons in France.

A Lieutenant of a guard called Jaquette, having ſupped one night in a rich merchant's houſe, was paſſing home, and by the way, ſaid, I wonder what I have eaten and drunken at the merchant's houſe; for I find myſelf ſo hot, that if I met with the devil's dame this night, I could not forbear uſing of her. Hereupon a little after he overtook a gentlewoman maſked, whom he would needs uſher home to her lodging, but diſcharged all his company except two. She brought him, to his apprehenſion, to a low houſe hard by the city wall, where there were only two rooms. After he had enjoyed her, he deſired her, that, according to the cuſtom of French gentlemen, his two comrades might partake of the ſame pleaſure; ſo ſhe admitted them one after another. And when all was done, as they ſat together, ſhe told them, If they knew well who ſhe was, none of them would have ventured upon her. Thereupon ſhe whiſtled three times, and all vaniſhed. The next morning the two comrades that had gone with lieutenant Jaquette were found dead under the city wall, among the ordure and excrements, and Jaquette himſelf a little way off half dead, who was taken up, and coming to himſelf again, confeſſed all this, and preſently died. This may verify the preceding relation.

A marvellous Prank played by the Devil at Hamelen, a town in Germany.

THIS city was annoyed with rats and mice, it happened that a pied-coated piper came thither, who covenanted with the chief burgers for ſuch a reward, if he could free them from the ſaid vermine; nor would he demand it for a twelvemonth and a day after. The agreement being made, he began to play on the pipes, and all the rats and mice followed him to a great loch hard-by, where they all periſhed; ſo that the town was infeſted no more. At the end of the year the piper returned for his reward, the burgers put him off with ſlighting and neglect, offering him ſome ſmall matter which he refuſed. And ſtaying ſome days in town, on a Sunday morning, at high maſs, when moſt people were at church, he fell to play on his pipes, and the children up and down followed him out of the town, to a great hill not far off, which rent in two, and let him and the children in, and ſo cloſed up again. This happened about two hundred and fifty years ſince. And in that town, they date their bills and bonds, and other inſtruments in law, to this day, from the year of the going out of their children; beſides, there is a great pillar of ſtone erected at the foot of the ſaid hill, where this ſtory is engraven.

An Apparition seen in a Dwelling-house, in Mary King's Close, in Edinburgh.

SIR, within these few years, there was one T. C. by profession an agent about the session-house, who, about flitting time, was removing his furniture from a lower part of the city to an higher. One in the aforesaid close seeing his maid on the Sunday carrying some light furniture to such a house, asked her, if she was to dwell in that house? Yes, said she, for I am hired for this half year: Her friend told her, If you live there, I assure you, you will have more company than yourselves. And after twice or thrice more going up and down, getting several informations anent the business, she was persuaded to tell her mistress, she would not tarry a servant in that house, it being haunted with a spirit or ghost, and gave her the ground of her intelligence.

The mistress informed her husband, desiring him to forbear that house, lest she should be affrighted even with apprehensions: But he, out of a natural courage, and fortitude of mind, smiled at the relation, and resolved to tarry, lodging there that same very night. To-morrow being the Sabbath-day, they went both to church in the forenoon, but in the afternoon, he being indisposed, fitted himself for a sleep, his wife took the bible, and at the head of the table near the bed, resolved to spend the time in reading of the holy scripture, appointing

the ſervant to go to church, which ſhe did, but came no more to the family.

As the miſtreſs was reading to herſelf, ſhe chanced to caſt her eye to a little chamber-door juſt over againſt her, where ſhe ſpied the head and face of an old man, gray-headed, with a gray beard, looking ſtraight upon her, the diſtance being very ſhort; at which ſight, ſhe endeavouring to waken her huſband, fell in a ſwoon and fainted, and lay in that poſture till ſhe heard ſome of her neighbours open their doors after ſermon was ended; then ſhe told her huſband what was done, and what ſhe had ſeen, the apparition being vaniſhed; he pleaded it was ſome fancy, or deluſion of her ſenſes, and bad her be of good courage.

After ſupper, both being alone, the good-wife's fear ſtill continuing, ſhe built on a large fire, and went to bed. After a little time, the goodman caſt his eyes towards the chimney, and ſpied that ſame old man's head in the former place. He told his wife, who was like to fall into her former paſſion. He riſing, lighteth a candle, ſets it on the table, and went to his bed again, encouraging themſelves in the Lord, and recommending themſelves to God's care and protection. After an hour and more was ſpent thus, they clearly perceived a young child, with a coat upon it, hanging near to the old man's head. At which ſight, the goodman Tom flew out of his bed, and his wife after him. He taking her in his arms, kneeled down before the bed, and with fervent devotion they intreated the Lord to be freed from that temp-

tation He lighted a second candle, the first being spent, and knocked upon his neighbours, but getting no answer, they both returned to their bed, where they both kneeled down and prayed, an excessive fear and sweat being upon them.

By and by a naked arm appears in the air, from the elbow downward, and the hand stretched out, as when one man is about to salute another. He then skipped out of his bed, and kneeling down, begged help from heaven. The arm had now come within its own length to him, as it were to shake hands with him. Whereupon he immediately goes to bed again, and at the opening of the curtain, it offered another salutation to him. The man and the wife embracing one another through fear, and still eying the naked arm, they prayed the more earnestly. But the cubit offering to touch him, he was in such a consternation and amazement, that he was as one distracted; but taking some courage from God, he boldly spake to it after this manner: "In the name of the living God, and of our Saviour Jesus Christ, tell me why thou troublest my family? To my knowledge, I never wronged any man, by killing or cheating, but have lived honestly in the world. If thou hast received any wrong, if I can right thee, I will do my utmost for thee, but trouble me no more." Notwithstanding of this, the arm and hand came nearer than before, still after a courteous manner, with an offer of acquaintance. They fell to prayer again, both of them being drowned with sweat, and in the mean time, they saw a little dog come out of that

little room aforenamed, which after a little time looking about, towards the bed, and the naked arm, compoſed itſelf upon a chair, as it were with its noſe in its tail to ſleep. This ſomewhat increaſed their fear. But quickly after, a cat comes leaping out from the ſame room, and in the midſt of the hall began to play ſome little tricks. Then was the hall full of little creatures dancing prettily, unto which none of them could give a name, as having never in nature ſeen the like.

It is not poſſible to narrate the height of paſſion and fear theſe two were under, having all the apparitions at once in their eye, which continued a long time. The honeſt couple went to their knees again within the bed; there being no ſtanding in the floor of the room. In the time of prayer, their ears were ſtarted with a deep, dreadful, and loud groan, as of a ſtrong man dying, at which all the apparitions and viſions at once vaniſhed, and, as the honeſt couple thought, they retired to the little room from whence they came, and the houſe was quiet.

After this, they both went hand in hand to the little room where the drink ſtood, and refreſhed themſelves therewith. After they had taken a ſecond draught, the huſband ſaid, "My dear, God hath made me this night to bear that which would have affrighted to death the ſtouteſt of them all." The day approaching, they dreſſed themſelves, and made no ſecret of it. But looking back upon what happened, they wondered, that none of them had wit to open the door, and to flee from the

houſe, which had been eaſier done than to light the firſt candle. But they behoved to undergo this trial, having no power to eſcape it. And by this means, the goodman had the courage to dwell in the houſe after till he died; yet would never want ſome good fellows or others with him, concluding the worſt was over, as indeed it was.

A few weeks after, he on a Sabbath day went with his wife to Carſtorphine, a village two miles from Edinburgh, to hear ſermon. In the evening, he took ſome refreſhment there at a public inn; and ſtepping to the door to eaſe nature, he was inſtantly ſurpriſed with a vehement ſhivering and trembling in all his joints. Coming from the end of the aforeſaid village, with a purpoſe to come home, he was accompanied with ſome crows flying above him, almoſt keeping pace with him till he came to Portſburgh, a part of the ſuburbs of the city, where they left him, and returned to their own lodging. "Theſe crows, my dear, (ſays he) do prognoſticate, that I muſt die ſhortly." He fell ſick of a pain in his head, with an exceſſive aching. But before I go further on in this narration, I muſt make a viſit to the country.

A gentleman near Tranent, or in it, a town about ſeven miles from Edinburgh, whoſe agent this man was, in managing his law affairs, and keeped his papers for that effect, had a ſingular kindneſs for Thomas, as he had for him. This gentleman being in bed one morning with his wife, his nurſe and a child lying in a trocle bed near them, the nurſe was affrighted with ſomething like a cloud moving up and down the room, but not ſhaped as

ſuch. She called to her maſter and his wife, and awaked them. He ſeeing the cloud figured like a man, nimbly ſkipped over the bed, and drew his ſword; and going to bed again, laid it by his ſide, and recommended the family to God. For a time it continued in the forementioned dark form, but anon they all ſaw perfectly the body of a man, walking up and down. The gentleman behaved himſelf more like a Chriſtian than a combatant. At laſt, this apparition looked him fully and perfectly in the face, and ſtood by him with a ghoſtly and pale countenance; at which the gentleman with great courage ſaid to the ſpectre, "What art thou? Art thou my dear friend, Thomas Coltheart?" (For ſo was the agent called) "Art thou dead, my friend? Tell me if thou haſt any commiſſion to me from almighty God, tell it me, and it ſhall be welcome." The ghoſt held up its hand three times, waving and ſhaking it towards him, and immediately diſappeared. This was done about the very hour (as was gueſſed) of the agent's death.

The Sunday after his death, among many accompanying his corpſe to the common burial place; ſome of the town miniſters were there, and by chance a friend of his thanked one of them for his attendance; and ſaid, "Sir, it was a pity that ſome of you ſaw him not before he died." The miniſter aſked him, "If any remarkable thing was the cauſe of his ſickneſs? So much was told as gave the miniſter ground to make a viſit to his widow, who made him very welcome with tears in her eyes. After ſhe had compoſed herſelf, he prayed.

Prayer being ended, she began the before-related story, and told it from the beginning. But when she came to the dog's part, she telling him, that he was just now sitting upon the chair where the dog lay asleeping, the minister rises up, and taking the mistress by the hand, "Come," said he, "I have seen the chair, in the name of almighty God, I will see his chamber too;" and so went in to see the little room from which the apparitions came, and to which they returned; in which room she gave the minister an account of what followed the dog. In the mean time a gentleman came in, whom she knew by his voice, and running to him with great fervour, they embraced one another affectionately with tears. To make an end, this stranger was the gentleman to whom the ghost of the deceased husband appeared about Tranent, the very hour when he was expiring at Edinburgh. He told likewise, that that morning the ghost appeared to him, he was resolved to attend the Duke of Lauderdale from Lithingtoun to Edinburgh; but this apparition discomposing his wife, he could not. But with his first conveniency (he told her) he had come in to see her, and get an account of his being touched with what he saw at his house.

These things coming to the Duke of Lauderdale's ears, as remarkable stories, he called for that minister, and had the same account of the particulars, before many of the nobility, narrated to him.

An Apparition of a deceaſed Wife to her Huſband at Edinburgh.

SIR, that which I narrated to you the other day, I have now ſent it under my hand, as a thing very certain and ſure. I knew a ſervant maid that ſerved a gentlewoman in the old provoſt's cloſe, as they call it, who was married to a butcher called John Ritchey, about twelve years ago. She lived about five years with him, and had four children to him, and then died. Within a few days after her burial, he went in ſuit of a young woman, courting her for marriage. He had a comrade of the ſame trade, to whom he revealed his intention, and deſired him to meet him at a ſuch a houſe, near to the court of guard, down ſome cloſe or other, that he might ſee his new miſtreſs. The appointment was keeped. The two lovers ſat down together on a bed ſide, and the comrade ſat oppoſite to them, there being a table between them, and a window or ſhot at the head of the room, that gave them light, the cloſe or wynd was narrow to which they had a ſight. And while the two are dallying together in bed, the other ſmiling at them, behold, while this man is caſting his eye about the room, he perceived diſtinctly the body and face of the dead wife, in her cloaths, looking towards them from an oppoſite window; at which this man, his comrade, roſe up affrighted, ſaying to the other, "John, what

is that?" Whereupon all ſtood up looking, and ſaw perfectly the buried woman lifting up her hands (as appeared) to take the dead-dreſs from her head, but could not reach it. The man threw her out of his arms, with a purpoſe to be gone quickly; but his comrade vowed he would not ſtir till he got ſomething to comfort his heart; they got a little brandy, and then went away, not without wondering and fear. Upon this the man took ſickneſs for three or four days, and his comrade coming to give him a viſit, counſelled him to delay, or wholly to deſiſt from that purpoſe of marriage; but affection would not ſuffer him to forbear, and though not fully recovered of his frenzy, he made a new addreſs to his miſtreſs: But while he is putting on his ſhoes, his dead wife appears again in her ordinary habit, and, croſſing the room in his ſight, ſays, "John, will you not come to me?" and with that vaniſhed. Upon this he took ſickneſs again, and called for his comrade, and told him of this ſecond apparition, who moſt freely entreated him to deſiſt, or at leaſt to delay. His ſickneſs increaſing, he died. About which time, he ſpoke of a third viſit his wife gave him, blaming him, as if he had too ſoon forgotten her, but did not tell it diſtinctly; and therefore his comrade could not be poſitive in it. He was buried within a month of his wife's deceaſe.

One of the miniſters of Edinburgh, who had been acquaint in the houſe where ſhe ſerved, hearing ſome whiſper of the apparition, ſent a ſervant ſecretly to call for the man's comrade, who gave him a juſt and true narration of all that I have

written. Adding, that he having ſeen the viſion firſt, ſome told him he would quickly die, but he is yet living in the town a fleſher, the miniſter having married him to two wives ſince. The deceaſed wife's name was Helen Brown. I intended to have publiſhed another relation anent the devil's coming in the night-time, and knocking three ſeveral times at ſuch a man's door, but I was deſired to forbear.

The Trial of Florence Newton, an Iriſh Witch, at the Aſſizes at Cork, September 11th, 1661.

THIS Florence Newton was committed to Youghall priſon, by the mayor of the town, March 24th, 1661, for bewitching Mary Langdon, who gave evidence againſt her at Cork, as follows:

Mary Langdon, being ſworn and examined, what ſhe had to ſay againſt the ſaid Florence Newton, for any practice of witchcraft upon herſelf; and being bidden to look on the priſoner, her countenance changed pale, and ſhe was very fearful to look towards her, but at laſt ſhe did. And being aſked whether ſhe knew her, ſaid ſhe did, and wiſhed ſhe never had. Being aſked how long ſhe had known her, ſhe ſaid for three or four years; and that at Chriſtmas laſt, the ſaid Florence came to the deponent, at the houſe of John Pyne of Youghall, where the deponent was a ſervant; and aſked the deponent to give her a piece of beef out

of her powdering tub; and the deponent anſwering her, that ſhe would not give away her maſter's beef, Florence ſeemed very angry, and ſaid, thou hadſt as good have given it me, and ſo went away grumbling.

That about a week after, the deponent going to the water with a pail of cloth on her head, ſhe met the ſaid Florence Newton who came full in her face, and threw the pail off her head, and violently kiſſed her, and ſaid, Mary, I pray thee, let thee and I be friends; for I bear thee no ill-will, and I pray thee do thou bear me home. And that ſhe, the deponent, went afterwards home, and that within a few days after, ſhe ſaw a woman with a veil over her face, ſtand by her bed-ſide, and one ſtanding by her like a little old man, in ſilk cloaths, and that this man, whom ſhe took to be a ſpirit, drew the veil off from the woman's face, and then ſhe knew it to be Goody Newton; and that the ſpirit ſpake to the deponent, and would have had her promiſe him to follow his advice, and ſhe ſhould have all things after her own heart; to which ſhe ſays, ſhe anſwered, that ſhe would have nothing to ſay to him, for her truſt was in the Lord.

That within a month after the ſaid Florence had kiſſed her, ſhe, this deponent, fell very ill of fits or trances, which would take her on a ſudden, in that violence, that three or four men could not hold her; and in her fits ſhe would often be taken with vomitings, and would often vomit up needles, pins, horſe nails, ſtubs, wool, and ſtraw, and that very often. And being aſked, whether ſhe per-

ceived at thoſe times what ſhe vomited? ſhe ſaid ſhe did; for then ſhe was not in ſo great diſtraction as in other parts of her fits ſhe was. And that a little before the beginning of her fits, ſeveral (and very many) ſmall ſtones would fall upon her as ſhe went up and down, and would follow her from place to place, and from one room to another, and would hit her on the head, ſhoulders, and arms, and fall to the ground, and vaniſh away. And that ſhe and ſeveral others would ſee them fall upon her, and on the ground, but could never take them, ſave only ſome few, which ſhe and her maſter caught in their hands: amongſt which one that had a hole in it, ſhe tied it (as ſhe was adviſed) with a leathern thong to her purſe, but it was vaniſhed immediately, though the leather continued tied in a full knot.

That in her fits ſhe often ſaw this Florence Newton, and cried out againſt her for tormenting of her, for, ſhe ſays, that ſhe would ſeveral times ſtick pins into her arms, and ſome of them ſo faſt, that a man muſt pluck three or four times to get out the pin, and they were ſtuck between the ſkin and the fleſh. That ſometimes ſhe would be removed out of her bed into another room, ſometimes ſhe would be carried to the top of the houſe, and laid on a board betwixt two ſollar beams, ſometimes put into a cheſt, ſometimes under a parcel of wool, ſometimes betwixt two feather beds on which ſhe uſed to lie, and ſometimes betwixt the bed and the mat in her maſter's chamber, in the day time. And being aſked how ſhe knew ſhe was thus carried about and diſpoſed of, ſeeing in

her fits she was in a violent distraction? She answered, she never knew where she was, till they of the family and the neighbours with them, would be taking her out of the places whither she was so carried and removed. And being asked the reason wherefore she cried out so much against the said Florence Newton in her fits? She answered, because she both saw her, and felt her torturing.

And being asked, how she could think it was Florence Newton that did her this prejudice? She said, first because she threatened her; then because after she had kissed her, she fell into these fits, and that she both saw and felt her tormenting. And, lastly, that when the people of the family, by advice of the neighbours, and consent of the mayor, had sent for Florence Newton, to come to the deponent, she was always worse when she was brought unto her, and her fits more violent than at another time. And that after the said Florence had been committed at Youghall, the deponent was not troubled, but was very well till a little while after the said Florence was removed to Cork, and then the deponent was as ill as ever before. And the mayor of Youghall, one Mr. Mayre, then sent to know whether the said Florence were bolted (as the deponent was told) and finding she was not, order was given to put her bolts on her; which being done, the depotent saith, she was well again, and so hath continued ever since. And being asked, whether she had such-like fits before the said Florence gave her the kiss, she saith, she never had any, but believes that with that kiss she bewitched her, and

the rather becauſe ſhe hath heard from Nicolas Pyne and others, that the ſaid Florence had confeſſed as much.

Mary Langdon having cloſed her evidence, Florence Newton peeped at her, as it were betwixt the heads of the byſtanders that interpoſed betwixt her and the ſaid Mary, and lifting up both her hands together, as they were manacled, caſt them in an angry violent motion (as was ſeen and obſerved by W. Aſhton) towards this ſaid Mary, as if ſhe intended to ſtrike at her, if ſhe could have reached her, and ſaid, now ſhe is down. Upon which the maid fell ſuddenly down to the ground like a ſtone, and fell into a moſt violent fit, that all the people that could come to lay hands on her could ſcarce hold her, ſhe biting her own arms, and ſhrieking out in a moſt hideous manner, to the amazement of all the beholders. And continuing ſo for about a quarter of an hour (the ſaid Florence Newton ſitting by herſelf all that while pinching her own hands and arms, as was ſworn by ſome that obſerved her) the maid was ordered to be taken out of court, and carried into a houſe. Whence ſeveral perſons after that brought word, that the maid was in a vomiting fit, and they brought in ſeveral crooked pins, ſtraws, and wool, in white foam like ſpittle in great proportions: whereupon the court having taken notice, that the maid had been very well when the ſaid Florence was in bolts, and ill when out of them, till they were again put on her, demanded of the jailor if ſhe was in bolts or no; he ſaid ſhe was not, but only manacled. Upon which, order was given to put on her

bolts, and on putting them on, she cried out she was killed, she was undone, she was spoiled, why do you torment me thus? and so complaining grievously for a quarter of an hour. And then came in a messenger from the maid, and informed the court she was well. At which Florence immediately and cholerickly pronounced these words, She is not well yet. And being demanded how she knew she was not well? She denied she said so, though many in court heard her say the words; and she said, if she did, she knew not what she said, being old and disquieted, and distracted with her sufferings. But the maid being reasonably come to herself, was, before the court knew any thing of it, sent out of town to Youghall, and so was no farther examined by the court.

The fit of the maid being urged by the court with all the circumstances of it upon Florence to have been a continuance of her deviliſh practice, she denied it, and likewise the motion of her hands, or the saying, now she is down, though the court saw the first, and the words were sworn by one Roger Moor. And one Thomas Harrison swore that he had observed the said Florence to peep at her, and used that motion with her hands, and saw the maid immediately fall upon that motion, and heard the words, now she is down, uttered.

Nicholas Stout deposed, That he had oft tried, having heard it often said, that witches could not say the Lord's prayer, whether she could say that prayer or no, and found she could not. Whereupon she said she could say it, and had often said it, desired the court to hear her say it; they gave

her leave, and four times together, after these words, give us this day our daily bread, she continually said, as we forgive them, always leaving out the words, and forgive us our trespasses; upon which the court appointed one near her to teach here these words she so left out. But either she could not or would not say them, using only these or the like words when these were repeated, ay, ay, trespasses, that is the words. And being often pressed to utter the words as they were repeated to her, she did not. And being asked the reason, she said she was old, and had a bad memory; and being asked how her memory served her so well for other parts of the prayer, and only failed her for that, she said she knew not, neither could she help it.

John Pyne deposed, that about January last, the said Mary Langdon being his servant, was much troubled with little stones that were thrown at her wherever she went, and that he hath seen them come as if they were thrown at her; others as if they dropped on her, and that he has seen great quantities of them, and that they would after they had hit her fall on the ground, and then vanish, so that none of them could be found. And farther, that the maid once caught one of them, and he himself another, and one of them with a hole in it, she tied to her purse, but it vanished in a little time, but the knot of the leather that tied it remained unaltered. That after these stones had thus haunted her, she fell into most grievous fits, wherein she was so violently distracted, that four men would have much ado to hold her, and

that at the higheſt extremity of her fits, ſhe would cry out againſt Gammer Newton, for hurting and tormenting of her. That ſometimes the maid would be reading in the bible, and on a ſudden he hath ſeen the bible ſtruck out of her hand, into the middle of the room, and ſhe immediately caſt into a violent fit. That in her fits, he hath ſeen two bibles laid on her breaſt, and in the twinkling of an eye, they would be caſt between the two beds the maid lay on, ſometimes thrown into the middle of the room; and that Nicholas Pyne held the bible in the maid's hands ſo faſt, that it being ſuddenly ſnatched away, two of the leaves were torn. That in many other fits the maid was removed ſtrangely in the twinkling of an eye, out of the bed, ſometimes into the bottom of a cheſt with linen, under all the linen, and the linen not at all diſordered, ſometimes between the two beds ſhe lay on, ſometimes under a parcel of wool, ſometimes betwixt his bed and the mat of it in another room; and once ſhe was laid on a ſmall deal board, which lay on the top of the houſe betwixt two ſollar beams, where he was forced to rear up ladders to feteh her down. That in her fits ſhe hath often vomited up wool, pins, horſe-nails, ſtraw, needles, and moſs, with a kind of white foam or ſpittle, and hath had ſeveral pins ſtuck into her arms and hands, that ſometimes a man muſt pull three or four times before he could pull them out; and ſome have been ſtuck between the fleſh and the ſkin, where they might perfectly be ſeen, but not taken out, nor any place ſeen where they were put in. That when the witch was brought into the

room where she was, she would be in more violent and longer-lasting fits than at other times. That all the time the witch was at liberty, the maid was ill: as soon as she was committed and bolted, she recovered and was well, and when the witch was removed to Cork the maid fell ill. And thereupon the mayor of Youghall sent to see if she was bolted, and to acquaint them that the maid was ill, and to desire them to bolt the witch if she was not so. That she immediately mended, and was as well as ever she was; and when the messenger came from Cork, and told them when the witch was bolted, it fell out at the very time the maid amended at Youghall.

Nicholas Pyne deposed, that the second night after the witch was in prison, being the twenty-fourth of March last, he and Joseph Thomson and Roger Hawkins, and some others, went to speak with her concerning the maid, and told her that it was the general opinion of the town, that she had bewitched her, and desired her to deal freely with them, whether she had bewitched her or no. She said she had not bewitched her, but it may be she had overlooked her, and that there was a great difference between bewitching and overlooking, and that she would not have done her any harm if she had not touched her, and that therefore she had kissed her. And she said, that what mischief she thought of at that time she kissed her, that would fall upon her, and she would not confess but she had wronged her, and thereupon fell down upon her knees, and prayed God to forgive her for wronging the poor wench. They wished that

ſhe might not be wholly deſtroyed by her; to which ſhe ſaid, it muſt be another that muſt help her, and not they that did the harm. And then ſhe ſaid, there were others, as Goody Halfpenny, and Goody Dod in town, that could do theſe things as well as ſhe, and that it might be one of them that had done the maid wrong.

That towards evening, the door of the priſon ſhook, and ſhe aroſe up haſtily and ſaid, What makeſt thou here this time a night; and there was a very great noiſe, as if ſomebody with bolts and chains had been running up and down the room; and they aſked her what it was ſhe ſpoke to, and what it was made the noiſe? and ſhe ſaid, ſhe ſaw nothing; neither did ſhe ſay any thing, and if ſhe did it was ſhe knew not what. But the next day ſhe confeſſed it was a ſpirit, and her familiar in the ſhape of a greyhound.

And he ſaid, farther. That he and Mr. Edward Perry, and others, for tryal, took a tile off the priſon next the place where the witch lay, and carried it to the houſe where the maid lived, and put it into the fire till it was red hot, and then dropped ſome of the maid's water upon it, and the witch was then grievouſly tormented, and when the water was conſumed ſhe was well again.

And as to the ſtones falling on and caſt at the maid, as to the maid's fits, her removal into the kitchen, under the wool, between the feather beds, on the top of the deal board betwixt two ſollar beams, concerning the bibles and their removes, his holding one of them in the maid's hands till two of the leaves were torn out, concerning the

maid's vomiting, and calling out againſt the witch, he agrees perfectly with John Pyne throughout, as before.

Edward Perry depoſed, that he, Mr. Greatrix, and Mr. Blackwall, went to the maid, and Mr. Greatrix and he had read of a way to diſcover a witch, which he would put in practice. And ſo they ſent for the witch, and ſet her on a ſtool, and a ſhoemaker with a ſtrong awl endeavoured to ſtick it in the ſtool, but could not till the third time. And then they bad her come off the ſtool, but ſhe ſaid, ſhe was very weary and could not ſtir. Then two of them pulled her off, and the man went to pull out his awl, and it dropt into his hand with half an inch broke off the blade of it: they all looked to find it where it had been ſtuck, but could not find any place where an entry had been made by it. Then they took another awl, and put it into the maid's hand, and one of them took the maid's hand, and ran violently at the witch's hand with it, but could not enter it, though the awl was ſo bent, that none of them could put it ſtrait again. Then Mr. Blackwall took a launce, and launced one of her hands, an inch and a half long, and a quarter of an inch deep, but it bled not at all. Then he launced the other hand, and then they bled.

He further ſaith, that after ſhe was in priſon, he went with Roger Hawkins and others to diſcourſe with the witch about the maid, and they aſked what it was ſhe ſpoke to the day before; and after ſome denial, ſhe ſaid it was a greyhound which was her familiar, and went out at the window; and then

ſhe ſaid, if I have done the maid hurt I am ſorry for it. And being then aſked whether ſhe had done her any hurt, ſhe ſaid ſhe never did bewitch her, but confeſſed ſhe overlooked her that time ſhe kiſſed her, but that ſhe could not now help her, for none could help that did the miſchief, but others. And further ſaith, that after the aſſizes at Caſhall, he meeting with one William Lap, and diſcourſing about theſe paſſages with him, the ſaid Lap told the deponent, that if he would but take a tile off the houſe near the place where the witch lay, and heat it red hot in the fire, and then take ſome of the maid's water and drop it upon it, that ſo long as this was doing, he ſhould find the witch moſt grievouſly tormented: that afterwards he, Edward Perry, Nicholas Pyne, and others, put this in practice, and found that the witch was extremely tormented and vexed, and when the experiment was over ſhe came to herſelf; and then they aſked her how ſhe came to hurt the maid? She ſaid, that what evil ſhe thought againſt the maid that time ſhe kiſſed her, that would fall upon her, and that ſhe could not have hurt her except ſhe had touched her, and then ſhe fell on her knees and confeſſed ſhe had wronged the maid, and deſired God to forgive her. And then they put her upon ſaying the Lord's prayer, but ſhe could not ſay the words, and forgive us our treſpaſſes.

Mr. Wood, a miniſter, depoſed, that having heard of the ſtones dropped and thrown at the maid, and of her fits, and meeting with the maid's brother, he went along with him to the maid, he

found her in a fit, crying out againſt Gammer Newton, that ſhe pricked her and hurt her. And when ſhe came to herſelf, he aſked her, what had touched her? and ſhe ſaid, Gammer Newton. The deponent ſaid, why, ſhe was not there. Yes, ſaid ſhe, I ſaw her by my bedſide. The deponent then aſked her, the original of all, which ſhe related from the time of her begging the beef, and after kiſſing, and ſo to that time. That then they cauſed the maid to be got up, and ſent for Florence Newton, but ſhe refuſed to come, pretending ſhe was ſick, though indeed it appeared ſhe was very well. Then the mayor of Youghall came in and ſpake with the maid, and then ſent again, and cauſed Florence Newton to be brought in, and immediately the maid fell into her fit far more violent, and three times as long as any other time; and all the time the witch was in the chamber the maid cried continually of being hurt here and there, but never named the witch; but as ſoon as ſhe was removed, then ſhe cried out againſt her by the name of Gammer Newton, and this for ſeveral times. And ſtill when the witch was out of the chamber, the maid would deſire to go to prayers, and he ſaw good affections in her time of prayers; but when the witch was brought in again, though never ſo privately, although ſhe could not poſſibly, as he conceives, ſee her, ſhe would be immediately ſenſeleſs and like to be ſtrangled, and ſo would continue till the witch was taken out, and then though never ſo privately carried away, ſhe would come again to her ſenſes. That afterwards Mr. Greatrix, Mr. Blackwall, and ſome others, who

would need ſatisfy themſelves in the influence of the witch's preſence, tried it, and found it ſeveral times. Although he did it with all poſſible privacy, and ſo as none could think it poſſible for the maid to know either of the witch's coming in or going out.

Richard Mayre, mayor of Youghall depoſed, that about the twenty fourth of March laſt, he ſent for Florence Newton, and examined her about the maid, and ſhe at firſt denied, and accuſed good wife Halfpenny and good wife Dod, but at length, when he had cauſed a boat to be provided, and had thought to have tried the water experiment on them all three, then Florence Newton confeſſed ſhe had overlooked the maid, and done her wrong with a kiſs; for which ſhe was heartily ſorry, and deſired God to forgive her. That then he likewiſe examined the other two women, Halfpenny and Dod, but they utterly denied it, and were content to abide any tryal: Whereupon he cauſed both Florence, Halfpenny, and Dod to be carried to the maid; and he told her, theſe two women, or one of them, were ſaid by Gammer Newton to have done her hurt: But ſhe anſwered, no, no; they are honeſt women; it is Gammer Newton that hurts me, and I believe ſhe is not far off. That then they afterwards brought in Newton privately, and then ſhe fell into a moſt violent fit ready to be ſtrangled, till the witch was removed, and then ſhe was well again, and this for three ſeveral times. He farther depoſed, that there were three aldermen in Youghall, whoſe children ſhe had kiſſed, as he had heard them affirm, and all the children

died presently after. And to the sending her to Cork to have the bolts put on, swears as before deposed.

Hitherto we have heard the most considerable evidence touching Florence Newton's witchcraft upon Mary Langdon, for which she was committed to Youghall prison, March 24th, 1661; but April following she bewitched one David Jones to death, by kissing his hand through the grate of the prison, for which she was indicted at Cork assizes, and the evidence is as follows:

Elenor Jones, relict of the said David Jones, being sworn and examined in open court, what she knew concerning any practice of witchcraft by the said Florence Newton upon the said David her husband, deposed, that in April last, the said David, her late husband, having been out all the night, came home early the next morning, and said to her, Where dost thou think I have been all night? To which she answered, she knew not. He replied, I and Frank Besely have been standing centinel over the witch all night. To which she said, why, what hurt is that? Hurt, quoth he, marry, and I doubt it is never the better for me, for she hath kissed my hand, and I have had a great pain in that arm, and I verily believe she hath bewitched me, if ever she bewitched a man, to which she answered, the Lord forbid! That all the night and continually from that time, he was restless and ill, complaining exceedingly of a great pain in his arm for seven days together; and at seven days end he complained that the pain was come from his arm to his heart, and then kept his bed,

night and day grievously afflicted and crying out againſt Florence Newton, and about fourteen days after died.

Francis Beſely depoſed, that about the time above-mentioned, meeting with the ſaid David Jones, and diſcourſing with him of the ſeveral reports then ſtirring againſt the ſaid Florence Newton (who was then in priſon at Youghall, for bewitching Mary Langdon) viz. That ſhe had ſeveral familiars reſorting to her in ſundry ſhapes; the ſaid David Jones told him, the ſaid Francis Beſely, that he had a great mind to watch her one night, to obſerve whether he could ſee any cats or other creatures reſort to her through the grate, as it was ſuſpected they did, and deſired the ſaid Francis to go with him, which he did. And that when they came thither, David Jones came to Florence, and told her, that he had heard ſhe could not ſay the Lord's prayer, to which ſhe anſwered, She could. He then deſired her to ſay it; but ſhe excuſed herſelf by the decay of her memory through old age: Then David Jones began to teach her, but ſhe could not, or would not ſay it, though often taught it.

Upon which the ſaid Jones and Beſely being withdrawn a little from her, and diſcourſing upon her not being able to ſay this prayer, ſhe called out to Jones, and ſaid, David, David, come hither, I can ſay the Lord's prayer now. Upon which David went towards her, and the ſaid deponent would have plucked him back and have perſuaded him not to go to her, but he would not be perſuaded, but went to the grate to her, and ſhe began to ſay

the Lord's prayer, but could not say, forgive us our trespasses, so that David again taught her, which she seemed to take very thankfully, and told him she had a great mind to have kissed him, but that the grate hindered, but desired she might kiss his hand; whereupon he gave her his hand through the grate, and she kissed it, and towards break of day they went away and parted, and soon after, he heard that David Jones was ill. Whereupon he went to visit him two or three days after, and found him very ill of a pain in the arm, which he exceedingly complained of, and told the deponent, that ever since he parted with him, he had been seized with that pain, and that the old hag had bewitched him when she kissed his hand, and that she had him now by the hand, and was pulling off his arm. And he said, do you not see the old hag how she pulls me? Well, I lay my death to her, she has bewitched me. And several times after, would complain that she had tormented him, and bewitched him, and that he laid his death to her. And after fourteen days languishing he died.

Of a Houſe haunted at Stratford Bow.

A CERTAIN gentleman about thirty years ago or more, being to travel from London into Eſſex, and to paſs through Bow, at the requeſt of a friend, he called at a houſe there, which began then to be diſquieted, but not any thing much remarkable yet, unleſs of a young girl, who was plucked by the thigh by a cold hand in her bed, who died in a few days after.

Some weeks after this, his occaſions called him back, he paſſed by the ſame houſe again, but had no deſign to give them a new viſit, he having done that not long before; but it happening that the woman of the houſe ſtood at the door, he thought himſelf engaged to ride up to her, and aſk her how ſhe did: to which ſhe anſwered, with a ſorrowful countenance, that though ſhe was in her able health, yet things were very ill with them; their houſe being extremely haunted, eſpecially above ſtairs, ſo that they were forced to keep in the lower room there were ſuch flinging of things up and down, of ſtones and bricks through the window, and putting all in diſorder: but he could ſcarce forbear laughing at her, giving ſo little credit to ſuch ſtories himſelf, and thought it was only the tricks of ſome unhappy wag to make ſport to themſelves, and trouble to their neighbours.

Well, ſaid ſhe, if you will but ſtay a while, you may chance to ſee ſomething with your own eyes;

and indeed he had not ſtaid any conſiderable time with her in the ſtreet, but the window of an upper room opened of itſelf (for they of the family took it for granted there was no body above ſtairs) and out came a piece of an old wheel through it, and preſently clapped to again: a little while after it ſuddenly flew open again, and out comes a brick-bat, which enflamed the gentleman with a more eager deſire to ſee what the matter was, and diſcover the cheat; and therefore he boldly reſolved, if any one would go up with him, he would go into the chamber, but none preſent durſt accompany him: yet the keen deſire of diſcovering the cheat, made him venture alone into the room; into which, when he was come, he ſaw the bedding, chairs, ſtools, candleſticks, and bedſteads, with all the furniture, rudely ſcattered on the floor, but upon ſearch, found no mortal in the room;——Well, he ſtaid there a while to ſee the conſequence; anon a bedſtead begins to move, and turn itſelf a good while upon its toe, and at laſt fairly laid itſelf down again. The curious ſpectator, when he had obſerved it to lye ſtill awhile, ſteps to it, views it, whether any ſtring or hair was tied to it, or whether there was any hole or button, to faſten ſuch a ſtring to, or any hole or ſtring in the ceiling above; but, after ſearch, he found not the leaſt ſuſpicion of any ſuch thing.——He retired to the window again, to obſerve a little longer what may fall out, anon, another bedſtead ariſes from off the ground of its own accord, higher into the air, and ſeems to make towards him. He now began to think there was ſomething more than ordinary in the buſineſs, and

preſently makes to the door with all ſpeed, and, for better caution, ſhuts it after him, which was preſently opened again, and ſuch a clatter of chairs, ſtools, candleſticks and bedpoſts ſent after him down ſtairs, as if they intended to have maimed him; but their motion was ſo moderated, that he received no harm: but by this time he was abundantly aſſured, that it was not mere womaniſh fear, or ſuperſtition, that affrighted the miſtreſs of the houſe, and while in a low room he was talking with the family about theſe things, he ſaw a tobacco pipe riſe from a ſide-table (nobody being nigh) and fly to the other ſide of the room, and break itſelf againſt the wall: for his further confirmation, that it was neither the tricks of wags, nor the fancy of a woman, but the mad frolicks of witches and dæmons, which they of the houſe being fully perſuaded of, roaſted a bedſtead, upon which an old woman, a ſuſpected witch came to the houſe, and was apprehended, but eſcaped the law; and the houſe was afterwards ſo ill haunted, in all the rooms, upper and lower, that it ſtood empty a long while after.——This ſtory was written by Dr More, who declares he had it from the mouth of Dr. Gibbs, a prebendary of Weſtminſter, who was the perſon that was at the haunted houſe, at Bow, and ſaw the motion of the bedſteads, tobacco pipe, &c. and that Paul Fox was the man who inhabited the ſaid houſe.

The Apparition of the Ghost of Major Sydenham, to Captain Dyke.

SHORTLY after major Sydenham's death, doctor Thomas Dyke came to the house, to take care of a child that was there sick; and in his way thither, he called on the captain, who was very willing to wait on him to the place, because he must, as he said, have gone thither that night, tho' he had not met with so encouraging an opportunity; after their arrival at the house, and the civilities of the people shewn them in that entertainment, they were seasonably conducted to their lodging, which they desired might be together in the same bed; where, after they had lain awhile, the captain knocked, and bid the servant bring him two of the largest candles lighted he could get; whereupon the doctor enquires what he meant by this? The captain answers, you know, cousin, what disputes the major and I have had touching the being of the God, and the immortality of a soul, in which points we could never yet be resolved, tho' we so much sought for, and desired it; and therefore it was at length fully agreed between us, that which of us who died first should the third night, after his funeral, between the hours of twelve and one, come to the little house that is here in the garden, and there give a full account to the survivor touching these matters: who should be sure to be present there at the set time, to receive a full satis-

faction; and this, says the captain, is the very night, and I am come on purpose to fulfil my promise. The doctor dissuaded him, reminding him of the danger of following such strange councils, for which we could have no warrant; and that the devil might, by some cunning device, make such an advantage of this rash attempt, as might work his ruin: the captain replies, that he had so solemnly engaged, that nothing should discourage him; and added, that if the doctor would walk awhile with him, he would thank him, if not, he might compose himself again to his rest; but, for his own part, he was resolved to watch, that he might be sure to be present at the hour appointed: to that purpose he set his watch by him, and as soon as he perceived by it that it was half an hour past eleven, he rises, and takes a candle in each hand, goes out by a back door of which he had before procured the key, and walks to the garden house, where he continued two hours and a half, and, at his return, declared, that he had neither seen nor heard any thing more than what was usual. But I know, said he, that my major would surely have come had he been able.

About six weeks after the captain rides to Eton, to place his son a scholar there; when the doctor went thither with him; they lodged there at an inn, the sign of the Christopher, and staid two or three nights; not lying together now as before at Dulverton, but in two several chambers: the morning before they went thence, the captain staid in his chamber longer than he was wont to do, before he called upon the doctor. At length he comes

into the doctor's chamber, but in a visage and form much different from himself, with his hair and eyes staring, and his whole body shaking and trembling; whereat the doctor wondering, presently demanded, what is the matter, cousin captain? The captain replies, I have seen my major; at which the doctor seeming to smile, the captain immediately confirms it, saying, if ever I saw him in my life, I saw him now: and then he related to the doctor what had passed, thus; this morning after it was light, one comes to my bed side, and suddenly drawing back the curtains, calls, captain, captain, (which was the familiar term the major used to call the captain's name by) to whom I replied, what, my major; to which he returns, I could not come at the time appointed, but I am now come to tell you, that there is a God, and a very just and terrible one; and if you do not turn over a new leaf (the very expression as by the doctor was punctually remembred) you will find it so; the captain proceeded; on the table by there lay a sword, which the major had formerly given me. Now, after the apparition had walked a turn or two about the chamber, he took up the sword, drew it out, and finding it not so clean and bright as it ought, captain, captain, says he, this sword did not use to be kept after this manner when it was mine; after which words he suddenly disappeared. The captain was not only thoroughly persuaded of what he had thus seen and heard, but, for that time, was observed to be much affected with it; and the humour that before in him was brisk, and jovial, was then strangely altered, insomuch, that very little meat would pass

down with him at dinner, though at the taking leave of his friends, there was a very handsome treat provided: it was even observed, that what the captain had seen and heard had a lasting influence upon him; and was judged by those who were well acquainted with him, that the remembrance of this passage stuck close to him, and that those words of his dead friend were frequently sounding breath in his ears, during the remainder of his life, which was about two years.

The Death of the rich Antonio strangely foretold.

IN the reign of King Henry VIII. there was one Mr. Gresham, a merchant of London, who was sailing homeward from Palermo, a city in Sicily, wherein was dwelling at that time one Antonio, sirnamed, The Rich, who had at one time two kingdoms mortgaged to him by the king of Spain: Mr. Gresham, crossed by contrary winds, was constrained to anchor under the lee of the island of Strombulo, where was a burning mountain: now about the mid-day, when for a certain space the mountain used to forbear sending forth flames; he with eight of the sailors ascended the mountain, approaching as near the vent as they durst; where amongst other noises, they heard a voice cry aloud, "Dispatch, dispatch, the rich Antonio is coming;" terrified herewith, they hastened their return, and the mountain presently vomited out fire; and from so dismal a place they made all the haste

they could; but desiring to know more of this matter (since the winds still thwarted their course) they returned to Palermo, and forthwith enquiring for Antonio, they found that he had died that very instant (so near as they could compute) when that voice was heard by them; Mr. Gresham at his return into England, reported this to the king; and the mariners being called before him, confirmed the same on their oaths. This wrought so deep an impression on Mr. Gresham that he gave over all merchandizing, and distributed his estate, partly to his kindred, and partly to good uses, retaining only a competency for himself, and so spent the rest of his days in a solitary devotion.

The Second-Sight of John M'Kay.

ENsign Donald M'Leod, and his brother Norman, persons of candour, who lived then at Laoran, informed me, That, having missed a cow for nine or ten days, which being sought out in vain by his herd, he at length coming accidentally to John M'Kay's house, and having made mention to him of the cow that was lost or strayed; he told him, that he would find her perished in a certain spot, mangled by dogs at both ends, and directed to the place with such marks of the situation, rocks and trees that were adjoining, that without any mistake, he came to it, and found the cow, as described by old John, who had been five weeks confined to his bed, and his wife absent all the time;

so that he had no means to know any thing about the cow, but either from the second sight, or some other method of divination.

Account of a Second-Sighted Serjeant.

THERE lives at Glenelg, a person commonly known by the name of Serjeant, a most remarkable seer, of whom I had many stories, from very good authors, of his prophetic talent: I will only mention one, which may serve as a sample of all the rest, and was delivered to me by Ensign M'Leod, who as he was travelling home under night, accompanied by the Serjeant, this seer, on the sudden, desired him to keep to a side, as there was a throng gathering of people coming on the direct path of the road, carrying a corpse on a litter. The ensign having told him, he had no faith in such discoveries, the seer replied, The vision in a short time would be fulfilled, and that the ensign himself would be one of the company; and then named several from the neighbouring countries, distinguishing them by their names, arms, and cloathing, who were to assist at the interment; and pointed at particular passes, where such and such men were to relieve those who carried the bier. In some short time thereafter a gentlewoman that was sister to the ensign, departed this life, at Myle in Glenmore: All the persons foretold, were called and assisted at the interment, without the least variation from the scene, as above described, from

the declarant's obſervation, who took notice of the particular circumſtances communicated to him by the ſeer. And if any of the curious ſhould wiſh for more inſtances of his predictions, he may apply to the Reverend Mr. Donald M'Leod miniſter of Glenelg, who may furniſh them with ſeverals, as he has a throng collection of ſurpriſing narrations, delivered him by the Serjeant.

Account of Evander M'Mhaoldonich, a noted Seer.

MAry Campbell, a woman of acknowledged probity and candour, relates, That when ſhe was a young girl, living in her father's houſe upon the iſland of Scalpa, there was a notable old ſeer, one Evander M'Mhaoldonich, a domeſtic in the family, who, by the ſecond ſight, foretold ſeveveral events which punctually came to paſs; and, in particular, that Kenneth Campbell her brother, being on a jaunt in the Lewes, and as he was returning home, accompanied by his ſervant, whom he had ſent upon an errand to a village at ſome diſtance, as the ſaid Kenneth was ſolitarily coming on his way, he found himſelf ſeized with a faintiſhneſs, which ſo gained upon him, that he was obliged to crawl on all fours through mires and puddles, to a deſolate cottage, where he remained that night, and after a ſound ſleep, recovered of his ailment. The old ſeer that night ſeemed frettiſh; and being aſked the reaſon of his being ſo much out of humour, told, that the ſaid Kenneth Camp-

bell was not at his ease, and that he observed him, by the second-sight, in a very distressed condition, his cloaths being suddled, and all bespattered with filth and mud; which, upon his return to the family next day, he himself declared to have been literally true, according to the above prediction.

The Appearance of the Ghost of one Mr. Bower, of Guilford, to a Highwayman in Prison. In a Letter of Dr. Ezekias Burton, to Dr. H. More.

ABOUT ten years ago, one Mr. Bower, an ancient man, living at Guilford, in Surry, was upon the highway, not far from that place, found barbarously murdered; having one great cut cross his throat, almost from ear to ear, and a wound down his breast; he also came in stooping and holding his hand on his back; thus he appeared, but said nothing: the thief calls to his two new companions, they grumbled at him, but made no answer.

In the morning he had retained so lively an impression of what he had seen, that he spoke to them to the same purpose again, and they told him it was nothing but his fancy: but he was so fully persuaded of the reality of the apparition, that he told others of it, and it came to the ears of my friend Mr. Reading, justice of the peace in Surry, and cousin to the gentleman that was murdered.

He immediately sent for the prisoner, and asked him, in the first place, whether he was born at, or

lived about Guilford? To which he answered, no: Secondly, whether he knew any thing of the inhabitants of that town, or of the neighbourhood? He replied, That he was a stranger to all thereabout: then he enquired if he ever heard of Mr. Bower? he said, no: After this, he examined him for what cause those two other men were committed? To which he answered, He knew not; but supposed for some robbery.

After these interrogatories, he desired him to tell him what he had seen in the night, which he immediately did, exactly according to the relation he had heard, and I gave before; and withal described the old gentleman so by his picked beard, and that he was (as he called it) rough on his cheeks, and that the hairs of his face were black and white: that Mr. Reading saith, he himself could not have given a more exact description of Mr. Bower than this was: He told the highwayman, that he must give him his oath (though that would signify little from such a rogue) to which the man readily consented, and took his oath before the justice of all this.

Mr. Reading, being a very discreet man, concealed this story from the jury at the assizes, as knowing this would be no evidence according to law; however, the friends of the murdered gentleman had been very inquisitive, and discovered several suspicious circumstances; one of which was, that one of those two men had washed his cloaths, and that some stains of blood remained. Another, that one of them had denied that he ever heard Mr. Bower was dead; whereas he had in another place

confeſſed it two hours before. Upon theſe, and ſuch like evidences, theſe two men were condemned and executed, but denied it to the laſt. But one of them ſaid, the other could clear him if he would, which the by-ſtanders underſtood not.

After ſome time, a tinker was hanged (where the gentleman has forgot) who, at his death, ſaid, that the murder of Mr. Bower, of Guilford, was his greateſt trouble, that he had a hand in it; he confeſſed he ſtruck him a blow on the back, which fetched him from his horſe, and when he was down, thoſe other two men that were arraigned and executed for it, cut his throat, and rifled him.

Of a Dutchman who could ſee Ghoſts.

MR. Broom, the miniſter of Woodbridge, in Suffolk, meeting one day in a barber's ſhop in that town, a Dutch lieutenant (who was blown up with Opdam, and taken alive out of the water, and carried to the town, where he was a priſoner at large) upon the occaſion of ſome diſcourſe was told by him, that he could ſee ghoſts, and that he had ſeen divers. Mr. Broom rebuking him for talking ſo idly, he perſiſted in it very ſtiffly; ſome days after lighting upon him again, he aſked him whether he had ſeen any ghoſts ſince he came to town? To which he replied, no.

But not long after this, as they were walking together up the town, he ſaid to Mr. Broom, Yonder comes a ghoſt; he ſeeing nothing, aſked him,

whereabouts it was? The other said, It is over against such a house, and it walks looking towards such a side, flinging one arm with a glove in its hand; he said, moreover, that when it came near them, they must give way to it; that he ever did so, and some that had not done so, have suffered for it; anon, he said, it it just now upon us, let us out of the way. Mr. Broom believing it all fictitious, as soon as he said these words, took hold of his arm, and kept him by force in the way; but as he held him, there came such a force against them, that he was flung into the middle of the street, and one of the palms of his hand, and one knee bruised and broken by the fall, which put him for a while to excessive pain; but spying the lieutenant lying like a dead man, he got up as soon as he could, and applied himself to his relief: with the help of some others, he got him to the next shop, where they poured strong water down his throat, but for some time could discern no life in him: at length, what with the strong water, and what with well chafing him, he began to stir; and when he came to himself, his first words were, I will shew you no more ghosts. Then he desired a pipe of tobacco, but Mr. Broom told him, he should take it at his house, for he feared should he have it so soon there, it would make him sick.

Whereupon they went together to Mr. Broom's house, where they were no sooner arrived, but the bell rang out. Mr. Broom presently sent his maid to enquire who was dead: she brought word it was such a one, a taylor, who died suddenly, though he had been in a consumption for a long time; and

enquiring the time of his death, they found it as punctually as it could be gueſſed, at the very time when the ghoſt appeared: the ghoſt had exactly this taylor's known gait, who ordinarily went alſo with one arm ſwinging, and a glove in that hand, and looking on one ſide upwards.

N. B. This relation was alſo ſent to Dr. H. More, from Mr. Edward Fowler: at the end he writes, that Dr. Burton, as well as himſelf, heard it from Mr. Broom's own mouth, as I afterwards did at London.

A Copy of a Letter, written to Mr Aubrey, by a Gentleman's Son in Strath-Spey in Scotland, a Student in Divinity, concerning the Second-Sight.

SIR,

I Am more willing than able to ſatisfy your deſire. As for inſtances of ſuch a knowledge, I could furniſh many.

And firſt, Andrew M'Pherſon of Clunie in Badenoch, being in ſuit of the laird of Gareloch's daughter, as he was upon a day going to Gareloch, the lady Gareloch was going ſomewhere from the houſe within Kenning, to the road which Clunie was coming; the lady perceiving him, ſaid to her attendants, that yonder was Clunie, going to ſee his miſtreſs. One that had the Second-Sight in her company replied, If yon be he, unleſs he

marry within six months, he will never marry. The lady asked him how he knew that? He said, very well; for I see him, saith he, all inclosed in his winding sheet, except his nostrils and his mouth, which will also close up within six months; which happened even as he foretold; within the said space he died, and his brother Duncan M'Pherson, the present Clunie, succeeded. This and the like may satisfy your first query, he seeing this man even then covered all over with dead linnens. The event was visibly represented, and, as it were, acted before his eyes; and also the last part of your second query, viz. that it was yet to come. As to the rest of the questions, viz. That they discover present and past events, is also manifest, thus: I have heard of a gentleman, whose son had gone abroad, and being anxious to know how he was, he went to consult one who had this faculty, who told him, that same day at five o'clock in the afternoon he had married a woman in France, with whom he had got so many thousand crowns, and within two years he should come home to see his father and friends, leaving his wife with child of a daughter, and a son of six months of age behind him; which accordingly was true. About the same time two years he came home, and verified all that was foretold.

It is likewise ordinary with persons that lose any thing, to go to some of these men, by whom they are directed, how, what persons, and in what place they shall find it. But all such as possess that skill, are not equally dexterous in it. For instance; two of them were at Mr. M'Kenzie's house, minister of

Inverneſs; the one a gentleman, the other a common fellow; and diſcourſing by the fireſide, the fellow ſuddenly began to weep, and cry out, Alas! alas! ſuch a woman is either dead, or preſently expiring. The gentlewoman lived five or ſix miles from the houſe, and had been ſome days in a fever. The gentleman being ſomewhat better expert in that faculty, ſaid, No, ſhe is not dead; nor will die of this diſeaſe. O, faith the fellow, do not you ſee her all covered with a winding ſheet? Ay, replied the gentleman, I ſee her as well as you; but do you not ſee her linen all wet, which is her ſweat? ſhe being preſently cooling of the fever. This ſtory Mr. M'Kenzy himſelf will teſtify.

The moſt remarkable of this ſort that I hear of now, is one Archbald M'Keanyers, or M'Donald, living in Ardinmarch of Glencoe, and I was preſent myſelf, where he foretold ſomething which accordingly fell out in 1683. This man being in Strathſpey, told before the laird of Grant, his lady, and ſeveral others, and alſo in my father's houſe; that Argyle, of whom few or none knew then where he was, at leaſt there was no word of him here, ſhould within twelve months thereafter come to the Weſt Highlands, and raiſe a rebellious faction, which would be divided among themſelves, and diſperſe, and he unfortunately be taken and beheaded at Edinburgh, and his head ſet upon the tolbooth, where his father's head was before him; proved true in 1685 thereafter.

Touching your third query; the objects of this knowledge are not only ſad and diſmal, but alſo

joyful and prosperous. They foretel of happy marriages, good children, what kind of life men shall live, and in what condition they shall die; and riches, honour, preferment, peace, plenty, and good weather.

Query VI. What way they pretend to have it? I am informed, that in the island of Sky, and especially before the gospel came there, several families had it by succession, descending from parents to children, and as yet there be many there that have it this way; and the only way to be freed from it is, when a woman hath it herself, and is married to a man that hath it also; if, in the very act of delivery, upon first sight of the child's head, it be baptized, the same is free from it; if not, it hath it all its life; by which it seems it is a thing troublesome and uneasy to them that have it, and such as they would fain be rid of. And may satisfy your ninth query: and for your farther contentment in this query, I heard my father say, that there was one John M'Grigor very expert in this knowledge. My father coming with others one day from Inverness, said by the way, he would go into an alehouse on the road, then about five miles off. This M'Grigor being in his company, and taking up a slate stone at his foot, and looking at it, replied, Nay, you will not go in there, for there is but the matter of a gallon of ale in it even now, and ere we come to it, it will be all near drank, and those who are drinking there are strangers to us, and ere we be well past the house, they will discord among themselves; which accordingly happened. By this and other things of the same nature, my father's

curiosity was so excited, that he wanted to be master of this faculty, and told M'Grigor he would fain learn it: who answered, that indeed in three days time he could teach him if he pleased; but yet he would not advise him nor any man to learn it; for had he once learned, he would never be a minute of his life but he would see innumerable men and women night and day round about him; which perhaps he would think wearisome and unpleasant; for which reason my father would not have it. But as skilful as this man was, yet he knew not what should be his own end, which was hanging: and I am informed that most, if not all of them, though they can foresee what shall happen to others, yet they cannot foretel, much less prevent what shall befal themselves. I am also informed by one who came last summer from the Isle of Sky, that any person that pleases may get it taught him for a pound or two of tobacco.

As for your last query: For my own part, I hardly believe they can be justly presumed, much less truly godly. There was, however, one James Grant, in Glenbeum near Kirk-Michael in Strathawin, who had this sight, who, as I hear of several that were well acquainted with him, was a very honest man, and of right blameless conversation. He used ordinarily by looking at the fire, to foretel what strangers would come to his house the next day, or shortly after, by their habits and arms, and sometimes also by their names; and if any of his goods or cattle were missing, he would direct his servants to the very place where to find them, whether in the mire or upon dry ground; he would

also tell if the beast were already dead, or if it would die ere they could come to it; and in winter, if they were thick about the fire-side, he would desire them to make room for some others that stood by, though they did not see them, else some of them would be quickly thrown into the midst of it.

They generally term this second-sight in Irish, Taishitaraŋghk, and such as have it Taishaitrin, from Taish, which properly is a shadowy substance, or such naughty and imperceptible thing, as can only, or rather scarcely be discerned by the eye, but not caught by the hands; for which reason they assigned it to buglis or ghosts; so that Taishtar, is as much as one that converses with ghosts or spirits, or as they commonly call them, the fairies or fairy folks. Others call these men Phishihin, from Phis, which is properly fore-sight, or fore knowledge. This is the surest and clearest account of second-sighted men, that I can now find, in which I have been curious in nothing but the verity, so far as I could.

Yours, &c.

I shall conclude these abstracts from Mr. Aubrey, with a relation he has taken from the Athenian Mercury; which is as follows.—— Two persons, ladies of quality (both not long since deceased) were intimate acquaintance, and loved each other entirely. It so fell out, that one of them fell sick of the small-pox, and desired mightily to see the other, who would not come, fearing the catching of them. The afflicted at last dies of them, and had

not been buried very long, but she appears at the other's house in the dress of a widow; and asks for her friend, who was then at cards, but sends down her woman to know her business, who, in short, told her, she must impart it to none but her lady, who, after she had received this answer, bid her woman have her into a room, and desired her to stay while the game was done, and she would wait on her; The game being done, down stairs she comes to the apparition, to know her business. Madam, (says the ghost, turning up her veil, and her face appearing full of the small-pox) you know very well, that you and I loved entirely; and your not coming to see me, I took it so ill at your hands, that I could not rest till I had seen you, and now I am come to tell you, that you have not long to live, therefore prepare to die; and when you are at a feast, and make the thirteenth person in number, then remember my words; and so the apparition vanished. To conclude, she was at a feast, where she made the thirteenth person in number, and was afterwards asked by the deceased's brother, whether his sister did appear to her as was reported: She made him no answer, but fell a weeping, and died in a little time after. The gentleman that told this story, says, That there is hardly any person of quality but knows it to be true.

Surprising Vision of Mr. Morison.

MR. Morison, an English gentleman, in his travels, gives this relation: Whilst I lived at Prague, and had sat up very late one night drinking at a feast, early in the morning, the sunbeams glancing in my face, as I lay in my bed, I dreamed that a shadow passing by me, told me, That my father was dead; at which awaking, all in a sweat, and affected with this dream, I arose, and wrote the day and hour, and all circumstances thereof in a paper-book, which book, with many other things, I put into a barrel, and sent it from Prague to Stade, thence to be conveyed into England. And now being at Ninemburgh, a merchant of a noble family, well acquainted with me and my relations, arrived there, who told me, that my father was dead some months past: I design not to write any lies, but that which I write is as true as strange. When I returned into England about four years after, I would not open the barrel I sent from Prague, nor look into the paper-book, in which I had written this dream, till I had called my sisters, and some other friends to be witnesses, where myself and they were astonished to see my written dream answer the very day of my father's death.

FINIS.